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## The Contribution of the Friends' Church to Education in Indiana

Ethel H. McDaniel

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THE CONTRIBUTION OF THE FRIENDS' CHURCH  
TO EDUCATION IN INDIANA

by

Ethel Hittle McDaniel

A thesis submitted in partial fulfillment  
of the requirements for the degree of  
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and  
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1935



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## FOREWORD

To investigate the rise and trace the progress of a particular section of the religious community is an interesting object. When it has reference to a people such as the Society of Friends whose principles and practices so prominently distinguish them among others of the Christian name, the interest of such a pursuit becomes greatly enhanced.-

James Bowden, History of Friends in America, Vol. I.

An intensive study of education among the Friends in Indiana makes the writer realize how inadequate will be any attempt to tell the history of it within the limits of the present thesis. It is a story of pioneer hardships and endurance, of heroic effort and sacrifice. Much of it has never been, and never will be, recorded. The greater number of those who had a part in it as parents, teachers and pupils "have gone home having served faithfully in their day."<sup>1</sup> To those who yet remain, I want to express my deep gratitude for their letters and interviews. Their oft repeated excuse of 'failing memory' only emphasizes the fact that the task of recording the history of Friends education in Indiana has been too long delayed. Several of the older Friends who so willingly gave me their aid when I began my research have passed to the other side. I can only wish this work had been done a score of years ago so that it might have had the aid of the memory of the older Friends who then were still living.

The Friends of pioneer days had no time for the writing of history - they were too busy making it. The only records we have of the schools of those days are the records of the Monthly,

<sup>1</sup> Mrs. Martha Peery, Thorntown, Indiana.

Quarterly and Yearly Meetings and such records give meager information. The earlier records of many of the meetings have been lost or destroyed by fire. In many instances, schools preceded the establishment of the Monthly Meeting by several years and no records are available. Many individual communities have tried to preserve their church and school histories in papers written for anniversaries, etc. and to the writers of these, some now deceased, I wish to acknowledge my indebtedness. The school history of many other communities has been completely lost except the faint recollection of someone that they remember their 'fathers' speaking of a school there. But whether forgotten or not, whether of long or short duration, whether taught in a log meeting house or in a pretentious school building, each school has had its part in making the Society of Friends a living factor in education in Indiana.

I regret that in the final assembling of the material so much of 'human interest' has had to be excluded for behind the Meeting Minutes and school catalogues, behind the statistics and date, lies romance and adventure, humor and heroism. As one who so kindly aided by the loan of material said:

The little book which is my grandfather's is one of my treasures and presents a picture both humorous and pathetic of the efforts, struggles, sacrifices and earnestness of those early Friends in their labor to establish a school which would offer adequate educational opportunities for their children.<sup>1</sup>

1 Miss Mary Baldwin, Westfield, Indiana.

I wish to express my appreciation of the interest and helpfulness of Friends throughout the state (and elsewhere) who have so kindly answered my letters or given me interviews furnishing whatever material and information was available. To name all would consume too great a space. To name some and not others would be unjust for all have given so willingly of the knowledge they had, whether meager or ample. Many have devoted much time and effort to collecting the history of their particular locality from the meeting minutes and other sources and making it available to me. So to this great host of Friends who have become my friends, I want to say a sincere "Thank you." It is only with their aid that this work has been made possible.

Appreciated, also, is the assistance of those in the various libraries in which I have worked. I am especially indebted to Miss McNitt and Mrs. Anderson of the Indiana division of the State Library for their kindness and assistance during my work there and to Mr. J. B. Rounds, librarian, of Earlham College and Mr. Clarence Smith, curator of the Henry County Historical Building, for the use of their respective libraries.

In addition to the host of Friends and to the librarians who have aided me, I owe much to my friend, Dr. Henry Lane Bruner, director of the Division of Graduate Instruction of Butler University for his kindliness and encouragement throughout my work and to Dr. Paul L. Haworth and Prof. A. Dale Beeler of the History Department for their interest, criticism and kindly supervision.



"The record of a hundred years of sowing;  
...but not pen  
Of mortal can indite that chronicle;-  
And, yet, its hundred volumes all are writ,-  
An everlasting history. Now and then  
A paragraph or section meets the eye,  
Perhaps a chapter,- and we see how seed,  
Sown painfully, with effort and with tears,  
Hath yielded a rich harvest to the praise  
Of him who gave the increase; thirty-fold  
Sometimes, and sometimes sixty-fold the gain;  
A hundred even, where some special good  
Of soil and circumstance, of sun and shower,  
Wrought to a special blessing."

From "Seedtime and Harvest"  
by E. D. Prideaux,  
written for Ackworth School.

THE CONTRIBUTION OF THE FRIENDS CHURCH  
TO EDUCATION IN INDIANA

CHAPTER I

THE QUAKER BACKGROUND

Just as gigantic structures of steel rest upon foundations far below the surface of the ground so does Quaker education rest upon a base which extends far into the past.

In Leicestershire, England, in 1624 was born George Fox,<sup>1</sup> who in searching for spiritual truths to satisfy himself, discovered truths so vital to not only himself but others that at the age of twenty-three, he began publicly to preach those things which had come to him as a solution of his spiritual needs.<sup>2</sup> That others felt the power of his discovery was evidenced by the response to his ministry.<sup>3</sup> William Penn, himself a convert, said of those who turned to the new faith: "They waxed strong and bold through their faithfulness; thousands in a short time being turned to the truth."<sup>4</sup> They believed intensely the truths they communicated to others and for these truths they not only labored but suffered. But through their persecutions and sufferings and loss of property, their religious zeal never wavered.

At the beginning of the eighteenth century the society was numerous and widely distributed. Fox himself describes how "the

1 Penn, Rise and Progress of the People Called Quakers, p. 49.  
Budge, The Story of George Fox, p. 2.

2 Budge, op. cit., p. 5.

3 Book of Meetings, 1878, p. 5.

4 Ibid, p. 5.

movement first spread to the neighboring counties, then, by 1654 over England, Scotland and Ireland; in 1655 many went beyond the seas and in 1656, Truth broke forth in America."<sup>1</sup> There was a large immigration of Friends from England to America during the years from 1677 to 1681, although even before this settlements had been made in New Jersey and other parts of the colonies.<sup>2</sup>

In the colonies, they settled from New Hampshire to the Carolinas with Pennsylvania as a center, but as the years went by a general movement southward took place. The decline of the whaling industry, the criticism of their attitude toward fighting in the Indian and Revolutionary Wars, and the attractiveness of the South as a farming country were all factors in the emigration to the South.<sup>3</sup> Such great numbers took up their abode there that the Quakers were in the majority in many parts of Virginia, North and South Carolina, and northern Georgia.

As time went on and the slavery question began to loom more seriously, the Friends in the South found themselves in an unpleasant position. Their teachings opposed slavery, and their views were often in conflict with local authorities and the state. Therefore, they were ready to look for new homes. Away to the north, beyond the mountains and beyond the Ohio River, was a new country, rich in soil and natural resources. It was especially

1 H. E. Smith, "The Quakers, Their Migration to the Upper Ohio, Their Customs and Discipline." In Ohio Historical Quarterly, January, 1928.

2 Thomas, History of Friends in America, p. 84.

3 Smith, op. cit.

promising because by the Ordinance of 1787 the territory was made forever free. "To the Friend living in such an uncongenial atmosphere the free West appeared as a land of promise, and a steady exodus soon set in."<sup>1</sup>

Investigators sent into the new land brought back good tidings and in the first months of 1800, the trek began. "By 1809, nearly all of them had departed for the West. They sold their land, worth from ten to twenty dollars an acre, for from three to six dollars and departed never to return."<sup>2</sup>

By the close of 1800 there were more than eight hundred Friends in the Ohio country (now the eastern part of Ohio).<sup>3</sup> Others from the East hearing favorable reports joined them and soon farm land advanced in price. Land which would fulfill the vision of the Friends lay farther West and in Harlow Lindley's words, "they were not disobedient to the vision opened before them but came with great rapidity as a vanguard to a mighty host that soon followed."<sup>4</sup> They settled in the vicinity of what is now Waynesville, Warren County, Ohio and here in 1803, was 'set up' Miami Monthly Meeting, the first settlement of Friends within the limits of what in 1821 became the Indiana Yearly Meeting.

1 Thomas, op. cit., p. 192.

2 Galbreath, "Address at Ter-centenary of Birth of George Fox," (unpublished).

3 H. E. Smith, op. cit.

4 Lindley, "Quakers in the Old Northwest." In Proceedings of the Mississippi Valley Historical Association, Vol. V.



But let us turn for a moment from their westward progress and try to discern what manner of man is this whom some call Quaker and others call Friend.<sup>1</sup> H. E. Smith says:

At the beginning, Fox and his followers did not have in mind the establishment of a new church, but as he began to speak to the people... he found that many came to hear him who had, in their own meditations, known of the Inner Light, and who, when called together by Fox, found themselves in unity with him, and an organization was unconsciously begun. They first called themselves "Children of Light," then the "Friends of Truth," then the "Religious Society of Friends," George Fox says "In 1650, we were first called Quakers by Justice Bennet, because I bade them tremble at the word of the Lord."<sup>2</sup>

But the name was not the important consideration. Born amid the religious turmoil and confusion of the Puritan Revolution in England, the Society of Friends evolved a creed, gripping in its intensity but simple in its understanding. Their God was a personal God - not a historical character. Their worship was for the purpose of establishing a closer communion with God - not for stately music and gorgeous pageantry.<sup>3</sup> This idea of close communion gave rise unconsciously to the gatherings for silent meditation and prayer - the 'silent meetings' for which old-time Quakerism is so famed. George Fox, Robert Barclay and all who have followed after have preached that "Inner Light" which lives in every man as his higher and nobler self.<sup>4</sup> Dr. David Gregg, himself not a Quaker, has given us an excellent summary of the development of Quakerism:

1 The name Quaker, begun in derision, has since become famous and respected. Quaker and Friend are used in this work interchangeably and with the same meaning.

2 H. E. Smith, op. cit.

3 Holmes, Who Are the Quakers? (pamphlet).

4 Barclay, Catechism and Confession of Faith, p. 17.

George Fox gave the world a Quaker life. Robert Barclay took the doctrines and principles and purposes out of which that Quaker life was constructed and built these into a terse, clear, logical Quaker system.... This formulated Quaker system Edward Burroughs took and carried to the world... and, by the conversions which he made, built up into a Quaker society. Then came William Penn who took the life of Fox, and the system of Barclay, and the converts of Burroughs, and built all into a Quaker commonwealth... which gave America the powerful colony of Pennsylvania.... After this came John Greenleaf Whittier, who took the commonwealth and the converts and the system and the life, and beautified all.<sup>1</sup>

No group of people banded together for whatever purpose can long exist without some form of organization. Early in Quaker history this problem confronted the leaders. The plan which they adopted was a result of natural tendencies and the careful planning of George Fox and has continued throughout their history. An understanding of the salient points of the organization is necessary if one is to have a clear picture of Quaker education.

A congregation of members is called a meeting or a church. It has its own place of worship and manages its own business affairs. A Monthly Meeting is a regular organization of one or more congregations. The number of individual meetings composing a Monthly Meeting is determined somewhat by numerical strength of the meetings and by their proximity. The Monthly Meeting is charged with the government of the body and meets each month, alternating in place among its respective individual meetings.<sup>2</sup> A Quarterly Meeting consists of all the members of the Monthly Meetings within its limits and subordinate to it. It had supervisory powers over the Monthly Meetings. It meets once a quarter, as

1 Gregg, Quakers as Makers of America. (pamphlet).

2 Indiana Yearly Meeting Discipline, 1924, p. 76.

the name indicates, usually alternating as to place among the more prominent Monthly Meetings.<sup>1</sup> The places of holding the Monthly Meetings and Quarterly Meetings, however, are in fixed rotation and so recorded.

A Yearly Meeting consists of the members of the Quarterly Meetings subordinate to it, and it possesses complete legislative, judicial, and administrative authority.<sup>2</sup> The Five Year Meeting as instituted in 1887 and the years following is in the form of a conference and has only powers delegated to it by the Yearly meetings.<sup>3</sup>

The Monthly, Quarterly, and Yearly Meetings are the ones which hold a place in the educational policy and plan of the Friends.

To some who know not of the conviction and principles of the Friends, it may seem strange that they as a religious organization should take such an interest in education as history points out but to those familiar with Quaker beliefs, an interest in education and schools seems only a natural and logical sequence.

The education and right training of youth was the earnest and prominent concern of the earliest Friends. George Fox in 1667 recommended the establishment of two boarding schools in the neighborhood of London, one for boys and one for girls for the purpose of instructing them "in all things, civil, and

1 Ibid, p. 88.

2 Ibid, p. 90.

3 Thomas, op. cit., p. 198.

useful in creation."1 In his many writings he directs one epistle to teachers cautioning them to teach the fear of God and good manners "for evil words corrupt the good manners, and while these be lived in and acted, and children taught all books, and histories, and languages upon the Earth, (sic) yet they being found in the evil words, their manners is (sic) corrupt and their language not pure...."2

John Woolman looked upon education as a social duty - a duty which could not be performed by immoral tutors and schoolmasters - for the pupil could be made to rise no higher than the master.<sup>3</sup> In his opinion, the responsibility for the right conduct of schools in the last analysis fell upon the parents, for upon them fell the full duty of supervision.

Henry Tuke, giving his ideas of education, spoke of human learning as "not essential to a gospel minister" but not to be unesteemed or its usefulness slighted, for its right use promoted religion and benefited civil society.<sup>4</sup>

William Penn, the Quaker famed on two continents, was a powerful force in shaping the educational policy of the Quaker settlements in America. That deference was given to his guidance and is shown by the fact that his "Reflections and Maxims" and "Advice to His Children" came to be regarded as essential

1 Five Papers on the Past Proceedings and Experience of the Society of Friends in Connection with the Education of Youth, p. 11.

2 Fox, "A Warning to Children which are Called Schoolmasters," in Writings of George Fox (Earlham Library).

3 Woolman, Works, p. 305 ff.

4 Tuke, Works, III, p. 95.



for the education of youth to life, religion and morality. A quotation from each gives his attitude toward education. In his letter to his wife, upon the occasion of his making a trip to America in 1761, he advised:

For their learning be liberal; spare no money; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and mind, too.<sup>1</sup>

In his "Reflections and Maxims" he states a Realist's point of view of education:

We are in pain to make them scholars, but not men; to talk rather than to know; which is true canting. The first thing obvious to children is what is sensible; and that we make no part of their rudiments. We press their memory too soon and puzzle, strain, and load them with... rules to know grammar.... and a strange tongue or two, that it is ten to one may never be useful to them; leaving their natural genius... uncultivated and neglected; which would be of exceeding use and pleasure through the whole course of their lives.<sup>2</sup>

The following excerpt from a letter of Anthony Benezet, famed school master in the schools of colonial Pennsylvania,<sup>3</sup> expresses not only his own views of the importance of the proper education of children but the views of the Society of Friends as an organization as well:

I have often thought that, next to preaching the Gospel, the labour that is bestowed in... watching over every opportunity of instilling noble and Christian principles into the tender minds of the youth, is... the most exalted duty a Christian mind can be engaged in. And it is, I think observable, that even those children who, notwithstanding great care has been taken in their education, have suffered sin to prevail... yet even in

1 Penn, His Letter to His Wife and Children, p. 207.

2 Penn, Reflections and Maxims, p. 9.

3 Quaker Biographies, III, 90.

these, the Christian labor which was bestowed on them when young, has been as bread cast upon the waters, and found again after many days of vanity and sin....

What more beneficial employ, and more fruitful of comfort and joy in the end, than time spent in an honest labour for the properly educating these innocent souls, which the Almighty has clothed with flesh and blood....?

And indeed it seems to me that our (meaning 'Friends') principles, which, in the present corrupt state of the world, seem to prohibit our meddling with offices, &c., naturally point out to us as a people, rather than others, to serve God and our country in the education of the youth.

And I would further say, from years' experience, that it is a great mistake to think that the education of youth is toilsome and disagreeable; it is indeed not so, except to such who from a desire of gain, take upon them the care of more children than they ought, or neglect to bring them into that discipline which... is generally not difficult. I do not know how it is amongst you, but here, any person of tolerable morals, who can read and write, is esteemed sufficiently qualified for a schoolmaster; when, indeed, the best and wisest men are but sufficient for so weighty a charge. If the governments of this world were influenced by true wisdom, they would make the proper education of youth their first and special care. I earnestly desire that our Friends, both here and amongst you, would consider it, and hearken inwardly to what the great and common Father would suggest in this weighty matter.<sup>1</sup>

These ideals of the leaders of the early Friends reflected and molded the educational attitude of the Society - not only of contemporary times but of the Friends Society as it grew in numbers and in spirit through the years.

As has been stated, the Friends were opposed to a trained ministry. They believed their ministers, called by God and that Inner Light, should speak from the heart out. This did not mean that they did not believe in education. On the contrary, as Rufus Jones pointed out; "Friends saw clearly from the beginning

1 "Letter of Anthony Benezet to Samuel Fothergill, 1758." In Friends Library, IX, 220.

of their history that if they were to have no trained clergy, but were to try seriously the great experiment of a priesthood of believers, they must educate the entire membership of the Society."<sup>1</sup>

This education of the entire membership became the pre-eminent concern of the Society of Friends and remained important in their work until taken from their reluctant hands by the increasingly efficient hands of the state.

Education was mentioned in the Minutes of the London Yearly Meeting as early as 1700. In 1718, occurs the minute that it had "frequently been recommended that Friends should be diligent in providing schools for the education of their youth, not only in useful and necessary learning, but also to bring them up in the fear of God...."<sup>2</sup> In 1760, the report of the Committee to encourage school masters and mistresses to the London Yearly Meeting expressed the 'hope' that "many Friends... will be induced to open schools in divers places... and be incited to take vigilant care of those committed to them.... "<sup>3</sup>

The Quakers on this side of the ocean, although occupied with duties seemingly more urgent than the education of their children, expressed the same concern as did their English brethren. In the "Advices of Philadelphia Yearly Meeting" in 1746 to the Monthly Meetings is found this paragraph:

1 Jones, The Later Periods of Quakerism, I, 669.

2 Five Papers on... the Education of Youth, p. 11.

3 Five Papers on... the Education of Youth, p. 125.

We desire you in your several monthly meetings to encourage and assist each other in the settlement and support of schools for the instruction of your children at least to read and write, and some further useful learning to such whose circumstances will permit; and that you observe as much as possible to employ such masters and mistresses, as are concerned to instruct your children in their learning... careful in the wisdom of God... and we doubt not such endeavors will be blessed with success; And, (sic) **on the contrary**, we think there is too much cause to apprehend that some children by the evil example, and bad principles of their schoolmasters have been leavened with those principles which have led them to bad practices in the course of their lives.

From these ideals and ideas of early Friends grew the "raison d'être" of what came to be known as "the guarded education" of Friends children. Wishing their children to avoid the things which Fox had warned against and which they themselves believed sinful - 'corrupt words, corrupt speaking, idle communications, filthy jesting, lying, cursed speaking, oaths, hating, railing, envy, pride'-<sup>2</sup> they felt the children should be kept as much as possible from the disturbing influences of the world and given an education which would shield them from the forces of the world. Ruth Fry says that, until recent times, one object of Quaker education was "to form a shelter from the bad influence of the world. The young were looked upon as tender plants unable to stand exposure to outside ideas and temptation and the hope was, that by a series of rules and prohibitions they would grow up immune from the desire to transgress."<sup>3</sup> The phrase "guarded education" came to be a common one in Quaker language and one of

1 Advices of Philadelphia Yearly Meeting, 1746, p. 221.

2 Fox, "A Warning to... Schoolmasters", 1657.

3 Fry, Quaker Ways, p. 192.



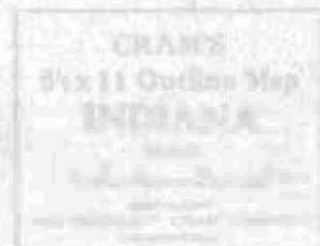
which the meaning was well defined. One Friend who received her education in the early Quaker schools of Indiana says:

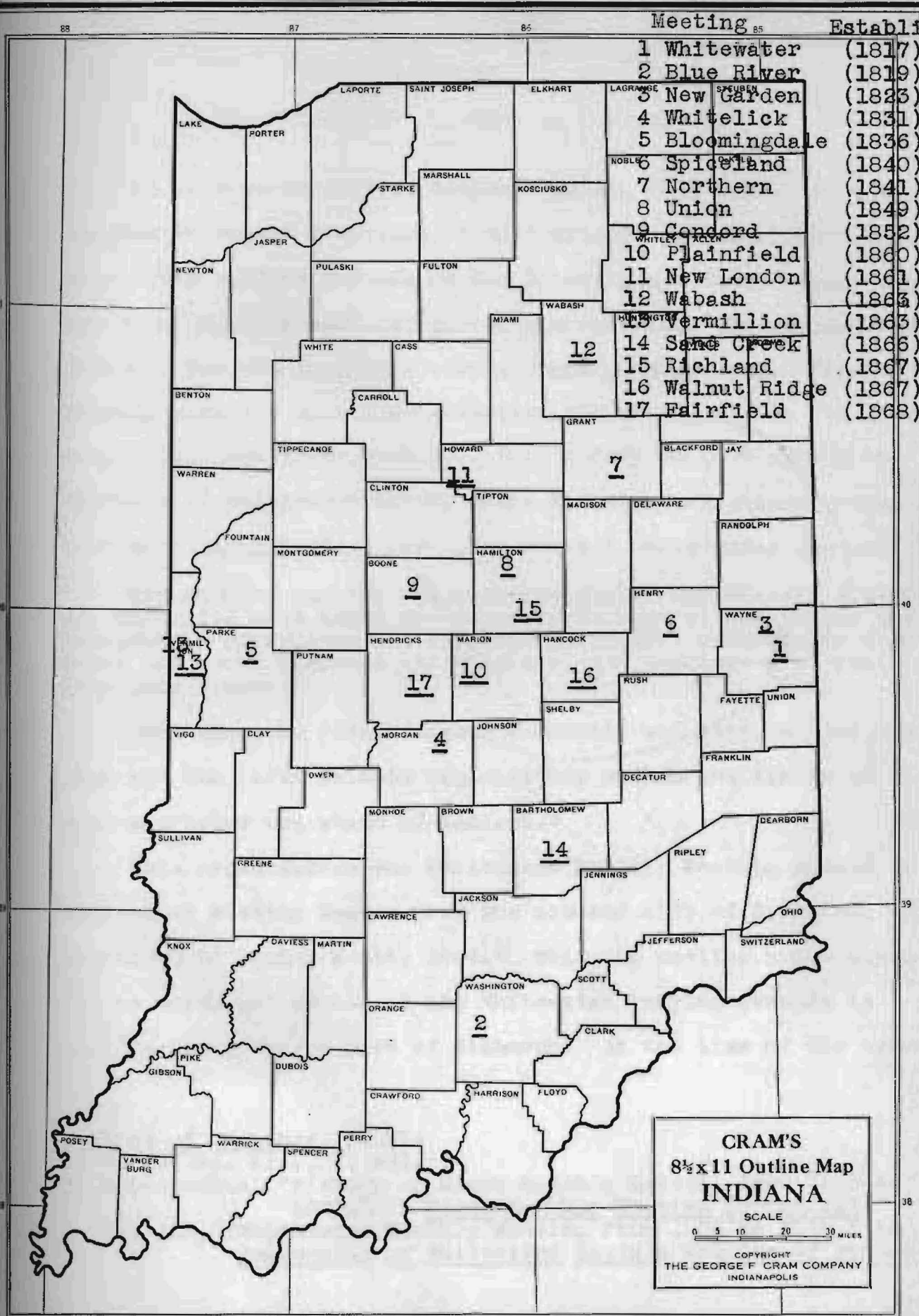
I remember the care extended that my training should be guarded for the teachers were selected with great care. I owe what I have done to the careful training of those early years.<sup>1</sup>

Thousands of others could have said the same.

This, the, was the Quaker background which came to Indiana with those first Friends in the early years of the nineteenth century. To them education was imperative because one must be able to read to know what is in the Bible. Up to this time, education had existed primarily for religious ends. The school was an auxiliary of the church; and as they took their church and religion into the new country with them, they took also their educational ideals and their schools.

1 Mrs. Martha Peery, Correspondence.





Meeting	Established
1 Whitewater	(1817)
2 Blue River	(1819)
3 New Garden	(1823)
4 Whitelick	(1831)
5 Bloomingdale	(1836)
6 Spiceland	(1840)
7 Northern	(1841)
8 Union	(1849)
9 Concord	(1852)
10 Plainfield	(1860)
11 New London	(1861)
12 Wabash	(1863)
13 Vermillion	(1863)
14 Sam's Creek	(1866)
15 Richland	(1867)
16 Walnut Ridge	(1867)
17 Fairfield	(1868)

**CRAM'S**  
**8½ x 11 Outline Map**  
**INDIANA**  
 SCALE  
 0 5 10 20 30 MILES  
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## CHAPTER II

## THE FRIENDS AS PIONEERS IN INDIANA

In 1800 no boundaries divided Indiana from Ohio. It was all the Northwest Territory, a vast wilderness but rich in promise. The band of Friends on the Little Miami River (composing the Miami Monthly Meeting) looked westward into the unconquered forest. But not long were they content with looking. Pioneer Friends with the spirit of adventure and with a desire for advantageous home sites went into this forest in 1806 and in the vicinity of Whitewater River, where Richmond now stands, found a spot they thought ideal for their homes.<sup>1</sup> Says Rufus Jones:

The country was new and very desirable, but thickly timbered, involving much labor and exposure to make it habitable; the immigration of Friends was constant and rapid, principally from North and South Carolina and Virginia, and meetings grew rapidly from this source.<sup>2</sup>

Here grew the first Friends community and here in 1809 was 'set up' the first Friends organization within the limits of what was later the state of Indiana.<sup>3</sup>

This organization was Whitewater Monthly Meeting opened at Whitewater Meeting House, near the present city of Richmond, the thirtieth of Ninth Month, 1809.<sup>4</sup> This log meeting house stood in the northeast corner of the Whitewater burying grounds in what is now a 'busy' part of Richmond. At the time of the open-

1 Book of Meetings, p. 91.

2 Jones, op. cit., I, 421.

3 Butterworth, "History of Miami Monthly Meeting from 1803 to 1828," in Miami Monthly Meeting Centennial.

4 Eil Jay, "Whitewater Monthly Meeting from 1809 to 1828," in Centennial of Whitewater Monthly Meeting of Friends.

ing of the Monthly Meeting there were at least two hundred members and by 1812 they numbered more than eight hundred.<sup>1</sup> The unsettled condition of the Indians during the War of 1812 somewhat decreased the emigration but it increased again after peace was restored. The Indian cession commonly called the 'twelve mile strip' opened to the west of the Whitewater settlement in 1809<sup>2</sup> and this new territory was quickly taken advantage of by the pioneers.

Soon other settlements grew up near Whitewater and other meetings were set up. New Garden eight miles north of Richmond in Wayne County, Silver Creek two miles west of Liberty in Union County, West Grove near Centerville in Wayne County, Springfield near Economy in Wayne County were all settlements of Friends which developed and 'set up' monthly meetings by 1820.<sup>3</sup>

But eastern central Indiana was not the only locality where the Quakers settled and prospered. In the words of Jones:

Still westward the current of Quaker migration flowed. Lick Creek, White Lick, Blue River, Middle Fork and West Grove were some of the interesting new settlements being builded out of Friends from the south and east.<sup>4</sup>

Friends from the Carolinas and other states did not follow up the Little Miami and across to Whitewater. Although central Indiana was not yet open for settlement, southern Indiana was a 'land of promise' and far to the west in Vigo County was other

1 Eli Jay, op. cit.

2 Esarey, History of Indiana, I, 329.

3 Butterworth, op. cit.

4 Jones, op. cit. I, 423.



promising country. They traveled down the Ohio River and up into the forest, settling at first about 1810 within the present limits of Orange and Washington Counties, far to the south and west of Whitewater. Here in 1813 was set up Lick Creek Monthly Meeting; in 1815 Blue River Monthly Meeting and later others.<sup>1</sup> On the Wabash, two miles south of the present site of Terre Haute, a Friends' settlement was growing at the same time and a monthly meeting known as Honey Creek was set up in 1818.<sup>2</sup>

But through the great central part of Indiana, Indians still roved and hunted. In 1818, the government purchased this land and soon opened it for settlement.<sup>3</sup> Many Friends had been awaiting this opportunity and quickly Friends' communities sprang up in the 'New Purchase.' White Lick in Morgan County was settled in 1820 and became a monthly meeting in 1822, the first monthly meeting in central Indiana.<sup>4</sup> There followed in the next decade, meetings in Vermillion, Parke, Hendricks, Morgan, and Boone Counties. Farther south, Driftwood in Bartholomew County became a monthly meeting in 1820.<sup>5</sup> Two more or less independent chains of meetings formed northward, from Whitewater in the east and from White Lick in the west, the two chains finally joining in an apex at New London in Howard County.<sup>6</sup>

1 Butterworth, op. cit.

2 Evan Hadley, Historical Sketch of the Settlement of Friends in Central Indiana, (pamphlet).

Harlow Lindley, "The Origin and Growth of Education among Friends in Western Indiana." (thesis).

3 Esarey, op. cit., I, 329.

4 Evan Hadley, op. cit.

5 Butterworth, op. cit.

6 Jones, op. cit., I, 423. *Index, Book III, November 28th, 1834.*

Each monthly meeting set up was a new wilderness conquered, and new hardships endured by those sturdy and courageous Quaker fathers who carried their religion with them into the forest. Each monthly meeting meant more than a mere settlement; it meant a settlement or group of settlements of Friends with a church organization strong enough to warrant a monthly meeting of their own.

It is easy to relate the story of the first settlements and first meetings for the Friends have ever been diligent and faithful in the recording of their religious history. But the story of the first schools is more difficult - not because schools were discredited but rather because they were taken as a matter of course. The setting up of a new meeting was a cause of rejoicing - the establishment of a school was merely in the line of duty. Another difficulty encountered in recording the history of Quaker schools is that any certain term of instruction was called a "school."<sup>1</sup> In early times, this 'school' may have been held in a home, a church, or even a barn. Some instances are recorded in which new log buildings built for the purpose of barn, sheep shelter, sugar making, or cheese making were first used for school purposes. The place mattered not - the learning was important.

In the Whitewater settlement of Friends, we know not how diligently the Quaker mothers and fathers supervised the education of the children of their own household but as faithful members

1 Salem Monthly Meeting Minutes, Book III, November 25th. 1854.

of the Society of Friends, they no doubt did what they could. Whitewater Monthly Meeting was set up in 1809 in a log meeting house and in the Minutes of 1810, we find a notation of school books received and the appointment of a committee for their distribution.<sup>1</sup>

As was the custom in all Friends communities, this meeting house was used for school purposes until a separate house could be provided. In 1811, the Monthly Meeting appointed a standing committee to care for schools, and in the winter of 1811-1812 the first Friends school (of record) was taught in the meeting-house by Robert Brattain.<sup>2</sup> Indiana Yearly Meeting was organized in 1821, and a few years afterward a new meeting-house was built for use of both the local meeting and the Yearly Meeting. Continuing the story of education in this first Friends' settlement, Eli Jay said:

After the log meeting house was vacated by the removal of the meeting to the new brick Yearly Meeting House, it appears to have been used for school purposes till about 1836, when a commodious brick school house was put up between the two buildings... In this the Monthly Meeting kept up a school of high grade for the times, employing able, well educated and experienced teachers. This school was attended by advanced students, many of them coming from other parts of the country for that purpose. It is said that Isaac Hiatt, a noted teacher of that day, was the first teacher in the new house. It appears that this school was kept in that house about forty years.... Barnabas Hobbs and William Haughton were at its head, each for some time... Hiram Hadley was its principal for some years beginning before 1859.... Erastus Test and Cyrus W. Hodgin were teachers in it later on.<sup>3</sup>

1 Thurston, "Educational Movements in Wayne County." (thesis).

2 Ibid.

3 Eli Jay, op. cit.

The story of this first school in Whitewater settlement is in general the story of every Friends school - first, a school in the meeting house; then, school in the old meeting house when a new one was erected; and later, if the school prospered, larger, better quarters especially for school purposes. Sometimes, the story was reversed and meeting was held in a school house until a meeting house could be built but the thought of religion and education were companions.

Such companions were they that education and its consideration was given a permanent and important place in the consideration of Indiana Yearly Meeting. In the Minutes of its first year, 1821, the answer to the query on Education read: "Schools are encouraged under the tuition of teachers in membership with Friends."<sup>1</sup> Similar answers were given each year for many years, but in 1828 we find apart from the queries a report on Education which emphasized the establishment of schools, attendance of schools at mid-week meeting and "conformity in all respects to the wholesome regulation of our Society."<sup>2</sup> In 1830, the Minutes give this report:

The subject of Education was brought to the view of the meeting, and from the reports received from the Quarterly Meetings, it appears that the subject has been under consideration in most or all of the subordinate branches; some of which report some progress therein, and others but little, as yet. And the meeting being deeply interested with the importance of the subject, came to the judgment to appoint a committee to act in conjunction with a like committee of the women's meeting, in taking the subject under serious and weighty consideration...<sup>3</sup>

1 Indiana Yearly Meeting Minutes, 1821.

2 Ibid, 1828.

3 Ibid, 1830.



In this same year, 1830, the Report on Education so well expresses the desires and concern of the church as a whole that it seems proper to quote it in entirety. It is a statement of the policy of the Friends church in Education for many years afterward.

### Report on Education

The joint committee to whom was referred the consideration of the subject of the guarded Education of our children, having attended to the object of their appointment, unite in Reporting:- That we have very sensibly felt the difficulty in which our members are involved, in giving to their children a guarded Education; and believe the time has arrived when the Society in its collective capacity, should not only feel the importance of this concern, but should extend both advice and assistance in order to promote the desired object.

The difficulties to which we allude, we apprehend have originated from different causes.

In the emigration of our members to this country, they became in many cases widely scattered from one another, while the hardships and labours inseparably connected with making new settlements in the very wilderness, opposed no inconsiderable obstacles to the establishment of Schools. In addition to this, it is believed, the advantages of Education have not, in some instances, been duly appreciated; and thus a degree of apathy and indifference has been produced, which may have been increased by the existence of real difficulties.

The public Seminaries in the State of Indiana, and the District Schools in the State of Ohio, have also been brought into consideration by the committee, as creating more or less difficulty, in the different sections of our Yearly Meeting. And we unite in proposing that the judgment of the Yearly Meeting should be pronounced against our members participating in those Seminaries, supported as they are in part by Fines imposed on the Society of Friends, on account of one of its Christian Testimonies; and that our members be advised, as much as practicable, to avoid any connection with the District Schools as being founded on a system, which, should the society be brought completely within its operation, would powerfully militate against that testimony of our Society, which has for its object the guarded Education of the rising generation.

In order that our members may be aroused to the importance of this concern, and that a system of Education may be adopted cal-

culated to remove the difficulties in which the subject is involved, we propose to the Yearly Meeting, that Quarterly and Monthly Meetings may appoint committees to examine the state of Schools, and of the Education of our Youth, within their respective limits; and to take such measures as they may apprehend to be necessary to promote the establishment of Schools, to be both under the tuition of Teachers in membership with us, and under the direction and superintendence of committees of the respective Monthly Meetings;- taking care that such Schools, where practicable, may be located, so as to afford the opportunity for the Scholars in company with their Teachers, regularly to attend some meeting of Friends.

In the establishment of these Schools, it will devolve on Monthly Meetings to extend the necessary care to secure the legal title to such real estate as may be procured for the purpose; and where it may appear to be necessary, from the scattered situation of Friends, or from other causes, to render pecuniary aid to individuals, in order to afford their children an opportunity of acquiring a suitable portion of education, that such be laid before the respective Monthly, or if necessary the Quarterly Meetings. And it is desired that a spirit of liberality may be manifested, to promote an object so deeply interesting to the present and succeeding generations.

And believing it important that the minds of our children should, at an early age, be stored with the truths relating to life and salvation, we propose that reading the Holy Scriptures should form a part of the daily exercises of our Schools; and that this part of the order proposed, should be particularly under the care and direction of the superintending committees appointed by the Quarterly and Monthly Meetings.

And that Quarterly and Monthly Meetings be directed to send up, to next Yearly Meeting, an account of their proceedings; and whether there shall be, at the time of preparing their Reports, any neighborhoods, destitute of schools; and if there should be any children not in the way of receiving the necessary education, the number and circumstances of such children, should be reported.<sup>1</sup>

From this time onward until about 1875, the Yearly Meetings asked for itemized reports from the Quarterly Meetings concerning education. In 1832, the "Epistle on Education" stated reports received from the quarters represent an increased interest, in "the guarded, religious, and literary education of the rising genera-

<sup>1</sup> Indiana Yearly Meeting Minutes, 1830, p. 18ff.

tion.<sup>1</sup> It recommends that Quarterly Meetings appoint committees to visit the Monthly Meetings and schools. It recommends that the Monthly Meetings appoint committees to use their influence to have schools set up, to recommend competent teachers, to promote subscriptions, to extend care to those "who are backward in lending their aid or whose children may be growing up without the necessary instruction, or who may not be able, on account of embarrassed circumstances, to send their children to school."<sup>2</sup>

Such, then, were the principles and program of the Society of Friends in regard to 'Education' as set forth in their Minutes early in their history as Indiana Yearly Meeting and such have been their principles and program down through the years; for the leaders were far-seeing and the membership as a whole clung tenaciously to those principles given them by their leaders and believed in so firmly by themselves.

As Indiana Yearly Meeting prospered and the number of Friends in the state grew, a petition for a new Yearly Meeting was presented by the Friends of western Indiana and eastern Illinois. As a result, Western Yearly Meeting was established in 1858.<sup>3</sup> Its educational background was identical with that of Indiana Yearly Meeting and this work considers the state of Indiana and not the limits of Indiana Yearly Meeting as its scope.

1 Ibid, 1832.

2 Ibid, 1832, p. 21.

3 Ibid, 1857.

1868  
WESTERN YEARLY MEETING.

8. The scholars attending Friends' Schools have not attended Mid-week Meetings, in company with their Teachers, with few exceptions.

9. The common branches of an English education has taught to all our schools, and in some of them the branches, and in a few the classics.

10. The Holy Scriptures have been taught in nearly all the schools as a class book, and portions thereof have been daily by the teachers or otherwise.

11. Our Committees make regular reports to the M. C. A. which appointed them, at least once each year.

12. Most of the Branches report that the Committee is careful to employ religiously-inclined Teachers, and the Branches have given some evidence of religious growth.

**FRIENDS OF STORMING DALE ACADEMY**

Western Branch reported. This Institution has continued its successful operation the past year. Whole number of students 137. The students have made good proficiency in their studies. The Institution will be continued the coming year, under the same teachers as heretofore.

FARMER'S INSTITUTE.

**Concord Branch reports:** That this Institution, having continued the past year to pretty good satisfaction.

The school will be continued the coming year under  
of Wm. B. Pusey as Principal, and Ellen Pusey, as A-

UNION QUARTERS, MERTING HIGH SCHOOL.

Report of this School not furnished for publication.

HONEY CREEK QUARTERLY MEETING SCHOOL.

Honey Creek Branch reports: That the school has continued the past year to pretty good satisfaction. Number of entries, 86.

The committee, taking into consideration its long service and the many removals and deaths that have taken place, it was appointed, were united in proposing to the Yearling the propriety of appointing a new Committee.

Report of the General Committee on Education, to the Yearly Meeting,

Reports have been received from all the Branch Committees, which furnish the following statistics:

[illegible]



# EDUCATIONAL REPORT.

1	2	3	4	5	6	7	8	9	10
1	2	3	4	5	6	7	8	9	10
1 Miami Cr.	McGee M. M.	145	145	0	0	0	0	0	0
2	Springboro M. M.	145	145	0	0	0	0	0	0
3	Cesar's Creek M. M.	145	145	0	0	0	0	0	0
4	Cincinnati M. M.	145	145	0	0	0	0	0	0
5	Green Plain M. M.	145	145	0	0	0	0	0	0
6	West Branch M. M.	145	145	0	0	0	0	0	0
7	Union M. M.	145	145	0	0	0	0	0	0
8	Fairfield M. M.	145	145	0	0	0	0	0	0
9	Clear Creek M. M.	145	145	0	0	0	0	0	0
10	Newberry M. M.	145	145	0	0	0	0	0	0
11	Chastertield M. M.	145	145	0	0	0	0	0	0
12	White Water M. M.	145	145	0	0	0	0	0	0
13	West Grove M. M.	145	145	0	0	0	0	0	0
14	Springfield M. M.	145	145	0	0	0	0	0	0
15	Milford M. M.	145	145	0	0	0	0	0	0
16	Hopewell M. M.	145	145	0	0	0	0	0	0
17	Chicago M. M.	145	145	0	0	0	0	0	0
18	New Garden Cr.	145	145	0	0	0	0	0	0
19	Cherry Grove M. M.	145	145	0	0	0	0	0	0
20	White River M. M.	145	145	0	0	0	0	0	0
21	Dove M. M.	145	145	0	0	0	0	0	0
22	Dove Run M. M.	145	145	0	0	0	0	0	0
23	Clinton M. M.	145	145	0	0	0	0	0	0

24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52
24 Westfield Cr.	Elk M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
25	Salgo M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
26	Centre Cr.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
27	Springboro M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
28	Dover M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
29	Williamson M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
30	Spice Island M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
31	Black Creek M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
32	Rayville M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
33	Mississippi M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
34	Back Creek M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
35	Oak Ridge M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
36	Liter Creek M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
37	Falchmont M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
38	Kanawha M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
39	Springdale Cr.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
40	Tombago M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
41	Wabash Cr.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
42	Wabash M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
43	Wabash M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
44	Walnut Ridge Cr.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
45	Cherokee M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
46	Coltenwood Cr.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
47	Spring River Cr.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
48	Spring River M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
49	Harper Cr.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
50	Spring River M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
51	Cherokee M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
52	Lawrence M. M.	145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total Cr.		145	145	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

## CHAPTER III

## TEACHING THE THREE R's, - -ELEMENTARY EDUCATION

And precious too has been the harvest reaped  
 In lowly fields, unnumbered, all unknown  
 To fame, the while they yield the daily bread  
 Of our great country's common, general life-  
 That life on which depends, and out of which  
 Must grow the higher, wider life of those,  
 Who, called to special service for their kind,  
 Stand forth conspicuous to the general eye.

Seedtime and Harvest - E. D. Prideaux  
 for Ackworth School.

The history of Quaker education in Indiana~~is~~ the history of a swiftly moving development and scarcely do we fix our mind on the study of one era, one type of school or one generation until we find that the passage of only a few years brought other schools, other studies, other students. Therefore, in trying to grasp a picture of Quaker schools and education, it is well to remember it is rather a series of pictures beginning in the years before Indiana became a state and passing through the next hundred years into the twentieth century, (approximately, 1806 to the present). Says Rufus Jones:

Conditions of life (in the West, Indiana and Ohio) were, of course, rough and hard in the early period. The forests had to be cleared, almost all the food for the family had to be got off the farm, and all the cloth had to be made from the raw home-grown wool and flax, so that everybody worked, from the oldest to the youngest, and there was a little leisure for relaxation or for culture.... But from their first arrival in the new world beyond the Ohio, these Friends began for the right education of their children, and all the meeting records reveal a deep concern for good schools.<sup>1</sup>

This 'deep concern' of each meeting for the education of

1 Jones, Later Periods, I, 413.

its youth manifests itself in the schools which were held within the limits of the meeting - not to prepare the pupils for college but to give them the elementary principles of learning that they might be the better prepared for life. Education was a part of the Quakers religion and religion was a very definite part of his education. An old German at one time ~~a~~ member of the Government Educational Bureau said of the Friends:

The Quakers have the true idea of education. They educate the body, intellect and heart together, which is the true system of education, for if you educate the intellect alone you have a cold and formal Christian, or if you cultivate the heart and emotions alone, you have a fanatic with his hobbies. Quakers solved this problem by training their children to manual labor on the farm, while their minds were trained in the school room and their spiritual training was promoted in their meetings... where they were taught to listen to the voice of the Spirit.<sup>1</sup>

As he said, the education of the body, they received at home; the education of the heart they received in 'meeting' - and the education of the intellect, they received in the little unpretentious school house setting close beside the meeting house. It is with these schools, their development and decline that this chapter is concerned.

Their beginning was in the forest where not many years before the Indian had built his hut. But war dance and songs and hut gave way to broad brims, log cabins and soft-spoken 'thee' and 'thou' of the Quakers. The meeting house was built near the center of the community- built of logs at no cost but with the combined efforts of all the men of the meeting.<sup>2</sup>

1 Littler, "Celebration of the 75th. Anniversary of Beech Grove." (unpublished).

2 Draper, "Spiceland Community and Schools." (unpublished).

School was held in the meeting house, usually, until such a time as a school house could be erected. These first schools were built as the meeting houses - of logs, and built on the meeting house grounds, or near, that the children might attend mid-week services of the meeting.

The most primitive of the log school houses had no floor except the ground and no windows. Some had no openings for windows while others had greased paper tacked over the openings. The heat was furnished by a fire in the center of the room on the dirt floor with a long slim pole in the fire to induce the smoke to go up along the pole to a hole in the roof. As the end of the pole burned off and became short, another pole replaced it.<sup>1</sup> Later, log buildings had fire-places but sometimes the building would burn because the backlog burned through in the night. Fireplaces were later replaced by box-stoves. Log buildings gave way to frame as the country advanced in development. The first frame buildings had two doors - one for the boys and one for the girls.<sup>2</sup> The equipment of the schools at first was crude. The first schools had no desks - merely backless benches made from hewn logs. A shelf somewhere in the room at which a few of the older students could stand while writing was the only semblance of a desk. In some places, the parents provided the desks which were heavy home-made affairs.<sup>3</sup> When desks came to be generally used, they were double or sometimes even large enough for three, each student having a "seat mate" or

1 J.W.Chenoweth, Correspondence.

2 Lou Woods, Correspondence.

Susie Woody, Correspondence. Friends in their old records and

3 Elva Wood, Correspondence. or in its present day meaning.



"mates." As the community prospered, the Friends did not neglect their schools and in localities where the schools 'held' for many years, quite adequate buildings were supplied.

The schools held in these buildings were of different types. It might, perchance, be a Monthly Meeting school which would mean it was under the direct supervision of the Monthly Meeting committee on education. This committee hired the teacher and supervised the school. It might be a subscription school - a school taught by a Friend who contracted with the parents to teach their children for a specified amount for each child.<sup>1</sup> Or it might be a combination of the two - a school under the supervision of the Monthly Meeting and partially supported by them but, also, partially supported by subscription. Then, often, there would be organized a Quarterly Meeting school which would be under the direction of the Quarterly Meeting and supported by funds of the Quarterly Meeting. The funds of both the Monthly and Quarterly Meetings were raised by subscription and often in the Minutes of the meetings one finds an "exhortion" to the members to give liberally in the support of education.

It is amusing to see in the old subscription lists a payment for "a quarter of a scholar"<sup>2</sup> - which in their 'vernacular' meant the parent expected to send one "scholar" for one fourth of the term. This scholar did not necessarily have to be the same person all the time. Often a parent subscribing for a whole "scholar"

1 James Baldwin, In My Youth, p. 320.  
Ann Harvey, Interview.

2 "Scholar" was used by the Friends in their old records and speech and is not to be thought of in its present day meaning.

would send different children at different times. This was not through any lack of interest but because the duties on the farm or in the home often necessitated keeping some of the older children at home.

Oft-times, the winter school, or term, would be a Monthly Meeting school and the summer term, a subscription school.<sup>1</sup> It came to be the custom in many communities to have a subscription school taught in the school building in the summer. The length of the term varied from two months to six or eight months. The school of pioneer days seldom ever exceeded twelve weeks in a term, though often a winter, spring and summer term would be taught.<sup>2</sup> Some schools in more populous and prosperous communities were reported ~~as~~ as having had school in session for the greater part of the year which meant different terms aggregating almost a year.

In the Monthly Meeting school, the Monthly Meeting committee visited regularly.<sup>3</sup> Scholars who remember those visits speak with awe of these occasions - and occasions they were, when a group of timid, embarrassed youngsters confronted several austere elders in plain clothing and sombre dress who listened to their lessons, asked difficult questions and expounded at length on the duties of the pupils. The Yearly Meeting often stated in its Minutes that the Monthly Meeting committees must be diligent in their visits to encourage the teachers and pupils but it is feared that their visits often inspired more awe than courage. However, as pioneer

1 Minutes, Dover Monthly Meeting, July 27th. 1869.

2 Minutes, Indiana Yearly Meeting, 1821 to 1830.

3 Minutes, Walnut Ridge Monthly Meeting, Committee on Education, 1867 to 1869.

life gave way to more comfortable living, it seemed that the Friends, too, lost some of their severity and more cordial relations and friendliness was felt between the scholars and the committee. "Sometimes," a former student said, "some of our parents came to visit the schools; and, as they listened, propounded some practical question applying to the subject discussed... Our interested questioning visitors were the chairman and members of the Educational Committee."<sup>1</sup>

Just here it seems it would be well to pause and look more closely at that motivating power of the Monthly or Quarterly Meeting schools, the Educational Committee. It was one of the most important committees of the meeting and carried with it the most responsibility. The visiting of the schools was one of its minor duties. Upon the Quarterly Meeting Committee rested the responsibility of directing the educational policy of the Quarter, of supervising the Monthly Meeting Committees and of controlling any Quarterly Meeting schools which might be within the Quarter. The Monthly Meeting committee directed the affairs within the limits of its own meeting and supervised its own schools with the advice of the Quarterly Meeting Committee. It was no small task as evidenced by Minutes of various Committees on Education which have been preserved. Typical of the work of the Monthly Meeting committee of the state is that of the Fairfield Monthly Meeting Committee on Education recorded in its Minutes of 1833 to 1836.<sup>2</sup>

<sup>1</sup> Rhodes, "New Garden and Newport Schools." (unpublished).

<sup>2</sup> Minutes, Fairfield Monthly Meeting Committee on Education, 1833 to 1846.

As the brief minutes are read, one gets a picture of earnest endeavor and effort. The committee met every month and if schools were in session gave a report of each school and its progress. If not in session, preparation for sessions were often evidenced by the minutes. (It seems that at that time four schools, namely, Lickbranch, Fairfield, Union schoolhouse and Easton were within the limits of Fairfield Monthly Meeting.

Under the date of 11th. month, 17th., 1836 the minute is found, "A Committee was appointed to use its endeavors to open a school at or in the verge of Lickbranch and they are directed to report monthly."1 Under First month, 19th., 1837 appears the minute "The committee appointed to use its endeavors to open a school at or in the verge of Lickbranch reported that they have seen no opportunity for opening a school as yet."2 Month after month, the same committee reported its endeavors until finally a school was opened. We know not the difficulties encountered, the effort put forth and such details - but we do know much labor lay behind the brief minutes and other minutes of more successful schools.

One of the most difficult and important tasks of the Quarterly and Monthly Meeting Committees on Education was the financing of the schools. In no pioneer or early settlement is money plentiful and Friends were no exception. They often prospered on their farms and had a bounteous living and yet were hard pressed

1 Ibid. 19th. 1836.

2 Ibid. 1st. New Garden Quarterly Meeting, 1833 to 1845.



in money matters. It is true the teacher was paid usually by subscription but the upkeep of the building, the furnishing of the fuel and equipment was financed by the meeting in control. This problem was largely met by subscription of the members of the meeting regardless of whether they had children in attendance at the school for the school was the 'child' of the church. More than this, if within the limits of the meeting there were found children whose parents were not able to pay their tuition, this expense was cared for by the meeting, as advised by the Yearly Meeting Report on Education in 1830. The following minute is of interest in this connection:

Fairfield's Committee on Education informs that there is due Cyrus Horton, teacher, for tuition fees from members of our society, who are in indigent circumstances to the amount of \$12.71 which this meeting directs paid from the school fund for that purpose.<sup>1</sup>

The menial tasks of the Committee is shown by the following minute:

Those appointed in Tenth month last to meak (sic) some repairs on the schoolhouse and wood house and see that our school is furnished with wood report that it has been attended to at the cost of \$28.90 which is satisfactory.<sup>2</sup>

The Quarterly Meeting Committee on Education met before each Quarterly Meeting and on call at any other time that business should be transacted.<sup>3</sup> They received the reports of the various Monthly Meeting Committees on Education on the schools within the

1 Minutes, Fairfield Quarterly Meeting Committee on Education, November 19th. 1869.

2 Minutes, Bridgeport Monthly Meeting Committee on Education, March 19th. 1868.

3 Minutes, New Garden Quarterly Meeting, 1823 to 1845.

limits of each and the answers to the annual queries which made up the Quarterly Meeting report to the yearly meeting. More than that, they discussed problems of education and the attending financial problems which arose. Often members of the committee would be asked in advance to prepare a paper on some educational subject. One such paper has been preserved in the Minutes of Fairfield Quarterly Meeting Committee on Education under the date of Eighth month, 14th., 1869 and is so typical of the attitude of the Friends at that time that it is quoted in entirety. Most significant is the manner in which the writer, Amos Doan, a familiar figure in the annals of the Western Yearly Meeting, shows that his conception of religion and education go hand in hand. There was no possible chance of separating them for they were rooted together in the Quaker mind and one was the compliment of the other. An educational lecture could easily have been taken for a sermon from the pulpit. It is interesting to note that the following article was written in 1869 and reflects the sentiments of and directly quotes the Educational Addresses of Professor Thomas Chase of Haverford College given at the Pennsylvania and Iowa Yearly Meetings in 1868.<sup>1</sup> Indeed the Quaker fathers took their work seriously - be it clearing the forest or serving on the Educational Committee.

1 Chase, Educational Addresses, 1868, (pamphlet).

# IMPORTANCE OF EDUCATION IN THE SOCIETY OF FRIENDS<sup>1</sup>

An Essay prepared and read by Amos Doan at the meeting of the Committee on Education of the Fairfield Quarterly Meeting, held eighth month, 14th. day, 1869, (Recorded in long hand in the Minutes of the Committee on Education).

Next in rank to the highest concerns of man and in many respects intimately connected therewith are the claims of the proper education of our youth. We should all feel that we have some duty to perform in this great cause. It devolves upon us as individuals - it devolves upon us as a Society. This work is peculiarly high in our standard, pure in our principles, noble and beneficial in our practice, it is especially incumbent upon us to Secure (sic) its perpetuation in coming generations, And (sic) extend its blessings as widely as possible in our own time. And how can these ends be attained so well as by moulding the Minds of Serious (sic) persons. And they are readily patronized when they offer sufficiently high educational advantages. May it be ours to aim to have Schools (sic) as good, in all that is Sound (sic) and of real worth as the very best in the land. For purely religious action, we must wait for the direction of the Great Head of the Church - Always ready however to follow every pointing, of the Divine finger. With a view to the moral elevation of the community around us, and to the true prosperity and happiness of a State. What can be more fruitful in good results to extend as widely as possible the benefits of a good literary and Scientific education, provided we interweave therewith those Sterling principles of integrity, truthfulness, simplicity, temperance, "Cheerful godliness" and Christian love and Charity which are the crowning emblem of the true Friend.

The difusion (sic) of knowledge among all its members is peculiarly in accordance with the principles of our religious Society, we have no trained order of Priesthood (sic), but we recognize each true believer as both (sic) priest (sic) and King, There is danger from unsanctified (sic) mental activity and undevout science, but these cannot be met and conquered by ignorance. To overcome the learned and subtle (sic) champions of error, we must be armed with the weapons of knowledge;- and the weapons properly belong to us, for sound learning and true science are the inseperable (sic) allies of religion. "The undevout astronomer is mad" - and equelly (sic) mad are the undevout geologist - the undevout Chemist - the undevout Student of languages and literature, the undevout historian, the undevout investigator of any branch of knowledge,- Every study rightly persued (sic) affords new profits of the power and goodness of our Creator

1 Copied exactly as written throughout.



and new conformation (sic) of our faith. It becomes us to provide Schools (sic) whose teachers are not mere pretenders, conceited quacks, but devout and earnest persons who trace all truth to its Divine Source, who recognize in all history the guiding hand of Providence and to whom the heavens and the earth, the land and the sea, the whole animal, vegetable and mineral creation, "declare the Glory of God" and show "His handiwork."

There are a few elementary studies that will ever remain essential to the acquisition of a good education. Among these are correct Spelling (sic) legible writing and good reading- that is expression of the meaning and spirit of the passage selected. Nothing is a surer preventive (sic) against indulgence in idle pernicious reading, than a taste for sound and healthy literature, Nothing (sic) more fruitful in lawful enjoyment, Nothing (sic) more refining and liberizing (sic) as a means (sic) of mental culture. Drawing should be taught in all our schools and to all our pupils, from the youngest to the Most (sic) advanced, it educates the eye and hand, and helps to cultivate a habit of accurate observation. Things should be taught not names merely. Students should be able to do more than merely recite the lesson, they should show that they understand it. Good manners should receive a proper degree of attention, both at home and in the school room - not that Chesterfield etiquette that is pompous with cold forms of civility, bowing and bending, hat-honor and a ceremony of words without a feeling heart. In our schools especially it should appear that simplicity and Christian sincerity are not inconsistent with true civility and Christian courtesy. True courtesy of manners is the natural fruits of the love of God Shed (sic) abroad in our hearts. It is Christain (sic) benevolence operating upon all the circumstances of life, we should aim to make our children what William Penn said George Fox was himself "Civil beyond all forms of breeding."

We should hold our principles high as a beacon light in the world - morral (sic) and religious training should be strenuous and decided, bold and unmistakable, not wavering and carried about with every wind of doctrine. As a religious body there have been committed to us clearer views of religious truth than to others, how important then that as a people we exert our full share of influence in moulding the minds of those who are aptly called "the children of today, the men of tomorrow, and the immortals of eternity."

Let teachers "magnify their calling" not magnify themselves. Let the teacher have a true and a high estimate of the position he occupies and he will then feel painfully conscious of his own deficiencies and short comings.

All does not devolve upon the teacher- we all have our part in the matter. Let us entertain the desire for learning, let us cherish a will for education and the way and the means for obtaining it will not be wanting.



This article designates correct spelling, legible writing and good reading as essential to a good education. Add to these arithmetic and we have the curriculum of the earlier days. As the schools progressed, the curriculum was limited only by the knowledge of the teacher. The pupils usually studied as much and as varied a course as he could teach. It was not unusual to find a class in Latin, Natural Philosophy or Geometry in the little school beside the meeting house. At Bethel, a Quaker school famous in its day, in the period just preceding the Civil War the subjects were Reading, Geography, Arithmetic, Spelling and Scripture lessons.<sup>1</sup> At earlier periods, Geography was not taught. Barnabas C. Hobbs tells of the consternation of some of the 'dear old saints' when Geography was introduced into the schools.<sup>2</sup> These same subjects were in general the curriculum of all the schools. In the Minutes of both the Indiana and Western Yearly Meeting, one of the queries answered was concerning the subjects taught in the schools. In 1847, Indiana Yearly Meeting reported spelling, reading, writing, geography, arithmetic and English grammar taught in all the schools.<sup>3</sup> In 1858, Western Yearly Meeting in its first report gave orthography, reading, writing, geography, arithmetic and English grammar as the subjects taught in nearly all the schools.<sup>4</sup> Later in 1867, the answer to this question in the Western Yearly Meeting Minutes was "The Common Branches of an English

1 Henby, "Richsquare and Bethel" (unpublished).

2 Newby, "Early Schools of Henry County" (unpublished).

3 Minutes, Indiana Yearly Meeting, 1847.

4 Minutes, Western Yearly Meeting, 1858.

Education have been taught in all of our schools, and in some of them the Higher Branches, and in a few the Classics and one the German Language."<sup>1</sup>

In the Minutes of Dover (new Webster) Monthly Meeting of Seventh Month, 21st., 1869 appears a minute typical of the reports of the Education Committees and showing the studies and term length:-

We have had two sessions of school since our last report, one for eighteen weeks, the other for twelve. The former was a Fall and Winter term, with an enrollment of 93 and an average attendance of 70. The latter was the Summer term with an enrollment of 65 and an average attendance of 61. Branches taught- instruction in cards (probably the chart class), spelling, writing, arithmetic, geography, grammar, physical geography, history of the United States, Algebra, geometry and the German language. The Holy Scriptures were read as a class book at the Fall and Winter term, and a portion read daily at all sessions. Our school has been taught to general satisfaction. William White has submitted a proposition to teach another year and it has been accepted.<sup>2</sup>

As can be seen, Dover school was one of several which verged on an academy without ever being properly designated as such. In this school as in others, at times, two teachers were employed to care for the large enrollment.<sup>3</sup> The second teacher was often procured after the beginning of the term. It was quite often necessary for both teachers to 'carry on' in the same room. The resulting confusion can be imagined. It probably recalled the 'loud schools' of pioneer days, which were prevalent in Quaker education as elsewhere until after 1820. Much later than that, students learned their Geography lesson by singing it. "We usually chanted

1 Minutes, Western Yearly Meeting, 1867.

2 Votan, "Dover Schools" (unpublished).

3 Ibid. as, Fairfield Monthly Meeting Committee on Education, 1833 to 1840.

our Geography lesson two or three times during the week and as we went over the states and their capitals it was the most music we had in school and I always enjoyed it very much."<sup>1</sup>

This, of course, was at a time when text books and classes were uniform. In earlier days, school texts were any books which the family possessed but as time went on some semblance of order was brought and much the same books were used in all the schools. The Friends were ever zealous of preserving the guarded education of their children and, to this end, closely supervised the texts used. In the eighth month, 14th., 1835, the Fairfield Monthly Meeting Committee on Education records this minute from the White Lick Quarterly Meeting Committee on Education, "The following list of books which had been recommended by the Tutors Association for the use of schools was approved.... The Practical Teacher by Thomson Randolph, Conversation on Common Things, Gummeres surveying, Institutes of English Grammar by Gould Brown."<sup>2</sup> Some of these were for use in the higher branches.

On pages immediately following are a list of texts, in no way complete but including many which were in general use at the height of Quaker education (probably 1850 to 1865) and copies of the title pages of books written expressly for Friends schools. With the title pages are given the introduction or extracts showing the trend of thought in the book. The care in the selection of material and in the presentation of it is interesting. Most

Geography - Classy.

<sup>1</sup> Laura E. Mattern, Correspondence.

<sup>2</sup> Minutes, Fairfield Monthly Meeting Committee on Education, 1833 to 1846.

interesting is the one written by our own Indiana Quaker, Barnabas C. Hobbs. It is the fourth of a series of readers written by him (at the request of the Indiana Yearly Meeting General Committee on Education). All of these books given were well known and used widely in Friends' schools throughout the state.

Some Texts used in Friends Schools in Indiana:-

Introduction to English Reader - Lindley Murray.

The English Reader - Lindley Murray.

Sequel to English Reader - Lindley Murray.

Silent Reader, I, II, III by Friends Tract Association.

Elements of Arithmetic for Schools and Academies--  
Pliny E. Chase.

English Grammar - Comly (for use in Westtown Boarding School).

The United States Speaker - Compiled by Smiley.

Grammar - Goold Brown.

Improved Speller - Martin Ruter.

Speller - Noah Webster.

Arithmetic - Pike(English).

Arithmetic - Talbott (more American).

Geography - Mitchell.

Readers - McGuffey.

Reader - The School Friend, I, II, III and IV by B. C. Hobbs.

Geography - Monteith's.

Geography - Olney.

B. C. Hobbs.

Friends' School,  
Indianapolis, Indiana.



Hobbs' Fourth Reader

SCHOOL FRIEND

Reading Exercises

for

The Use of Schools.

By B. C. Hobbs,

Principal of Friends' School, Annapolis.

Published

for the use of

Friends' Schools in the United States.

sold by Lippincott, Grambo & Co., Philadelphia.

Clark, Austin & Smith, New York.

W. B. Smith & Co., Cincinnati.

#### PREFACE

The Society of Friends have felt, for many years, the want of a series of School Reading Books, free from popular sentiments which conflict with their views concerning civil government, Christian philosophy, and Christian courtesy, and which will, at the same time, be adapted in other respects to the educational wants of their schools. Some years since, measures were taken by the GENERAL COMMITTEE on EDUCATION of the Yearly Meeting of Friends to reach this end.

The compiler is not unmindful that he has attempted an important work, and fears that, with all his care, the intelligent critic may not find it wholly free from imperfections. He confides in the candid judgment of those who are to test it practically, and who will control its reception with the public. Should such test prove favorable, he will feel that the valuable sources from which he was able, by special permission, to draw, in the collection of his material, will allow him to attach but little merit to himself.

B. C. Hobbs.

Friends' School,  
Annapolis, Indiana.

the

SELECT READER

no. I

Philadelphia:

Published by the Tract Association of Friends,

design N. 304 Arch Street,

the highest class of learners in reading.

### THE LAZY BOY.

"'Tis royal fun," cried lazy Ned,  
To coast upon my fine new sled,  
And beat the other boys;  
But then, I cannot bear to climb  
The slippery hill, for every time  
It more and more annoys."

So, while his schoolmates glided by,  
And gladly tugged up hill, to try  
Another merry race,  
Too indolent to share their plays,  
He was compelled to stand and gaze,  
While shivering in his place.

Thus he would never take the pains  
To seek the prize that labor gains,  
Until the time had passed;  
For all his life, he dreaded still  
The silly bugbear of up hill,  
And died a dunce at last.

In selecting materials for the poetical part of his book, the compiler met with few authors, the whole of whose writings were unexceptionable. Some of them have had unguarded moments, but they have written what is not proper to come under the name of youth. He must not therefore be understood as having selected every production of all the poets who have contributed to the collection. Judicious parents and authors, who feel the importance of a guarded education, will find it incumbent upon them to present for their children and pupils, such writings, both in prose and poetry, as are proper for their perusal; and young persons will evince their virtue and good sense, by cordially acquiescing in the judgment of those who are deeply interested in their welfare."

# SEQUEL

to

THE ENGLISH READER;

or

Elegant Selections

in Prose and Poetry.

designed to improve

the highest class of learners in reading;

to establish

a taste for just and accurate composition

and to promote

the interests of piety and virtue.

by Lindley Murray

Author of an "English Grammar adapted to the

different Classes of Learners," &c.

stereotyped by L. Johnson, Philadelphia.

PHILADELPHIA:

Published by Marot & Walter, No. 87 Market Street

1825

## Introduction

"In selecting materials for the poetical part of his work, the Compiler met with few authors, the whole of whose writings were unexceptionable. Some of them have had unguarded moments, in which they have written what is not proper to come under the notice of youth. He must not therefore be understood as recommending every production of all the poets who have contributed to his selection. Judicious parents and authors, who feel the importance of a guarded education, will find it incumbent upon them to select for their children and pupils, such writings, both in prose and poetry, as are proper for their perusal; and young persons will evince their virtue and good sense, by cordially acquiescing in the judgment of those who are deeply interested in their welfare."

# ENGLISH GRAMMAR,

made easy to

The Teacher and Pupil.

originally compiled

for the use of

West-Town Boarding School

Pennsylvania.

by John Comly.

The thirteenth edition corrected and much improved.

PHILADELPHIA:

published by Kimber and Sharpless.

no. 93 Market-Street,

J. Bakestraw, Printer.

1823.

## EXAMPLES OF SENTENCES

Neither riches, or honor, nor knowledge can be compared with virtue.

If he prefer a virtuous life, and is sincere in his professions, he will probably succeed.

The indulgence of harsh dispositions are the introduction of future misery.

Whatever others do, let thou and I act wisely.

Vice is not of such a nature that we can say to it Hither-to shalt thou come and no further.

One of the noblest of the Christian virtues is to love our enemies.

We are strictly enjoined not to follow a multitude to do evil.



Texts such as these were very clearly meant to further the guarded education of the Quaker youth. The very content of the sentences used in the grammar for mere syntax reflects the morals which they wished instilled into the minds of their children. Every selection in the readers cited some truth or trait they wished emphasized. But not only in the text-books did they guard their childrens education. In the selection of teachers they were equally careful. Many citations could be given of the 'care extended' in the selection of teachers.<sup>1</sup> In the Minutes of the Indiana Yearly Meeting, from its earliest years until late in the nineteenth century appears the answer to this query, "Are schools encouraged for the education of our youth under the tuition of teachers in membership with us?" The answer was always in the affirmative restating the question as a statement. In 1867, the Western Yearly Meeting General Committee on Education directed the following query added to the Educational Report: "Are the Committees careful to employ religiously concerned teachers?"<sup>2</sup> The answer in the years following was "Committees are careful to employ religiously concerned teachers."<sup>3</sup> The answer of Fairfield Quarter in 1870 was "They endeavor to promote the employment of religiously concerned teachers."<sup>4</sup> One Friend said "I can remember that we had fine, moral Christian teachers with only one exception."<sup>5</sup>

- 1 Minutes, Indiana Yearly Meeting, 1821-1900.  
Minutes, Western Yearly Meeting, 1858-1900.  
Minutes, Fairfield Quarterly Meeting 1868-1873.
- 2 Minutes, Western Yearly Meeting, 1867.
- 3 Ibid, 1867 and following.
- 4 Minutes, Fairfield Quarterly Meeting, 1868-1873.
- 5 Lou Wood, Correspondence.

The school master of pioneer days was 'lord of all he surveyed' - absolute monarch of his kingdom. At one end of the one room building was a raised platform on which he sat enthroned and from this he directed the activities of the school unless perchance some child needed to be unexpectedly surprised in mischief. To this platform came each pupil in turn as he was ready to recite his lesson. Classes were unknown in the earliest days of Indiana education and each student recited as he felt he had the lesson mastered. If he did not recite as perfectly as the master desired, he was reprimanded and sent back to his seat to study longer on the same lesson until he again presented himself to recite. Sometimes, with more stern masters this reprimand took the form of the application of one of the 'gads' which laid, in bountiful supply across sticks, or pins made of wood, on the wall above and back of the master.<sup>1</sup>

This brings up the question of discipline in the Friends schools. There seems to be a difference of opinion as to methods of disciplining used - but the difference is rather a matter of difference in time rather than a mistake in judgment. Some say they remember distinctly the rods behind the master's desk<sup>2</sup> - and these belong to the pioneer period. Some say the Quaker school master did not rule with a rod - and these are remembering the days of the middle of the century and after.<sup>3</sup> It is true that the Quakers were the first to put aside the rod but it is also true

1 James Baldwin, In My Youth, p. 335.

2 Ibid.

3 Harris, "Quakerism in Indiana," in The American Friend, October the 29th. 1896,

that it was used in early Quaker schools - much later in some than others, according to the type of teacher and community. In that day, discipline by the rod was considered proper even by the students. Barnabas C. Hobbs in speaking of his early school days said "Beech and hazel rods had a wonderfully stirring effect on both mind and body."<sup>1</sup> Dr. R. E. Haughton spoke of his father, Wm. Haughton, as having ruled first by the rod but later by the rule of love.<sup>2</sup> Hon. A. C. Harris gives a good view of the discipline in the later Quaker schools in the following extract:

The Quaker school master did not rule with a rod. Rarely if ever, was one kept in the school house, and for my part, I have no recollection of ever having seen the rod applied to any pupil in a Quaker school. They maintained perfect order and strict discipline. This was done by the moral power and not by physical force. If a boy or girl violated the rules he was at once expelled from the school and sent home, bearing a letter stating the cause, and he was not permitted to return until brought back by the parent, and being there, was required to state in the presence of the school an apology for his ill conduct, and a promise, if permitted to return, to thereafter conduct himself or herself, as the case might be, in a proper manner as a pupil of the school."<sup>3</sup>

It was a far cry from the theory of 'no lickin', no learnin', to the policy of moral suasion but the distance was bridged as quickly as were other changes made. But it mattered not how he ruled - the teacher was master and a very busy personage. He had to arrive early in the morning, lay the fire and get the building ready for the day. He was his own janitor and superintendent of

such duties and tasks were not required. As conditions changed

- 1 Twenty-Second Biennial Report of the State Superintendent of Public Instruction, 1903-1904, p. 28.
- 2 Haughton, "In Memoriam," (unpublished).
- 3 Harris, op. cit.

grounds. The goose quills had to be sharpened and repaired. The writing books had to be examined and a new line of copy written in each. As pupils began arriving early they helped in making preparation for the day. Some carried in wood for the fireplace or the huge stove which sat in the center of the room. Some took the water bucket and went to carry water from the nearest well or spring. The filled pail was placed on a crude bench below the gourd which hung on a nail in the wall. The children were called from their play by the call of "Books, books, books."<sup>1</sup> Bells were not used in these earlier days. The first bells were mere hand bells but did not come in use until much later.

In the earliest days, school mistresses were few. By many they were looked upon with disfavor. As late as 1840, a man in Dudley Township, Henry County, refused to send his children to a woman school teacher, because, he said, "Wimmin ain't fittin' to be school masters."<sup>2</sup> But women were looked upon more favorably by Friends than by the majority of communities. It was the hardships of 'keeping' the one room schools, the trails to be walked every night and morning, the wood to be carried, fires to be kindled, paths to be made in snowy weather-rather than discrimination against women that kept men in the majority in Quaker communities. Often, young women would teach subscription schools in the summer when such duties and tasks were not required. As conditions changed

<sup>1</sup> James Baldwin, op. cit., p. 330.

<sup>2</sup> Newby, op. cit.



the proportion of men and women Friends teaching was about equal. In 1884, the Indiana Yearly Meeting in a compilation of reports from the Quarterly Meetings reported 91 men teachers among their members and 106 women teachers.

The pay of these teachers ranged from \$2.00 to \$15.00 a month in early days to \$45.00 to \$60.00 a month in later times. Sufficient it is to say that they were never over-paid.

The enrollment in the schools varied with the communities. Some schools were as small as twelve, some as large as fifty for a single teacher. Barnabas C. Hobbs told of his first school which was in Bartholomew County - not a strictly Friends school but in a Friends community. He stated that twenty-five of his pupils came from five families. We know that families were large in those days and, therefore, in a flourishing settlement of Friends where education was favorably looked upon, schools were usually large also.

As was said, school buildings and customs changed. Recitation benches found their places at the front of the room, sometimes on the raised platform. Uniform text books made possible recitation by classes. The fireplace gave way to stoves. The supply of birch or beech or hazel switches disappeared from behind the teacher. Loud schools became silent ones. The rough log benches gave way to better desks and seats. The clapboard and charcoal was replaced by slate and slate pencil and still later by paper and pencil. The goose quill pens became tradition. The log building became a frame and frame oft times a brick in

the evolution of the world around it. The forest became green fields and the blazed trails, good roads. As Barnabas C. Hobbs put it "All things became new" - with one exception. The school still sat beside the meeting house and on Fourth or Fifth day (as the case might be) books were laid aside and the school in a body marched across to the meeting house to attend mid-week meeting. There with their parents and the elders they sat, often in absolute silence, for an hour or until the heads of the meeting on the facing bench shook hands thereby denoting that 'meeting was out'. Back they marched to school to again take up their studies and probably to ponder a little on the religious service they had just been a part of. That it did impress them is shown by the fact that in all the interviews and correspondence which gathered material for this work, more mention was made of mid-week meeting than any other thing. They might forget what they studied, they might forget who their teachers were, they might forget through the long years whether it was a strictly Monthly Meeting school or not - but they never forgot that mid-week hour which they spent in the silence of the meeting house with their elder. Rufus Jones comments:<sup>1</sup>

The mid-week meeting custom prevailed in all the educational institutions of Friends, so that children, whether at home or at school, grew up with the meeting habit formed. The custom was a part of life, and probably for most a very formative part. It certainly added to the consciousness of being 'peculiar'.... Friends were naturally the only people in the community who thus broke in on the business of the day and interrupted it for pur-

History of Wabash Friends Church." (unpublished).

1 Jones, Later Periods, I, . 180.

Monthly Meeting, Correspondence.

poses of worship. The young at least could hardly help thinking during the long stretches of silence what an unusual performance it was in which they were engaged. It either aroused a revolt in the young mind or it produced a deepened loyalty, and for the most part the effect was deepened loyalty. The sacrifice involved in the act cultivated an unconscious devotion.

Varied and interesting were the comments made upon mid-week meeting in interviews and correspondence and in written papers.

The following quotations are memories and recollections of former students:-

It was pretty trying on our restless nerves to sit that long on a hot summer morning with the tinkle of the cow-bell (in the pasture outside the window) ever lulling us to sleep- for we had to stay awake.<sup>1</sup>

Every Fifth day at 10:30 every student of all ages were conducted by our Teachers into the Meeting House, where we sat for an hour on hard benches, sometimes without a word being said, and without anyone daring to make a noise, until after the heads of the meeting shook hands, which dismissed the meeting and then, oh, boy, wasn't that a grand and glorious feeling for a boy full of pep?<sup>2</sup>

On every Fourth day, the teacher dismissed school from 11 until 12 and took every one of us across the road to mid-week meeting. My mother sat on the facing bench and therefore could see me very plainly. And a larger girl and myself were laughing at another girl's bonnet when my mother came and led me to a seat beside her where I spent the rest of that meeting weeping.<sup>3</sup>

On Fourth day it was a familiar sight to see the pupils marching out of the school house, down the hill, past the Quaker Spring, across the footlog up into the meeting house. Here they would sit quiet during the services and at the close were marched back to the school house.<sup>4</sup>

There is something vaguely touching about that journey across to the meeting house in a body. Those plainly dressed Quaker children going across the road or over the footlog or on

1 "History of Wabash Friends Church." (unpublished).

2 Robert Randle, Correspondence.

3 Lou Wood, Correspondence.

4 Lucy Kenworthy, Correspondence.



the raised board walk sometimes provided, knew why the school sat so close to the meeting house. It was that they might share that silent hour with their elders. It is small wonder that the school was called "the hand maid of religion". Varied and interesting are the incidents but the memories are indelible.

As long as the school remained a Monthly and Quarterly Meeting school, mid-week meeting was attended. In the subscription school among Friends, the custom was almost invariably observed. When the schools were gradually taken over by the township, with Friends still exercising some control, this Friends custom was usually carried on for many years until Friends became a minority in the school and community.<sup>1</sup> It was finally discontinued first in one locality and then another when children not of the "faith" objected to going. These objections caused the sacredness and purpose of attending to be lost and the custom was discontinued. For many years, one query in the Yearly Meeting report was "How many schools attend mid-week meeting?" The answer was always in the same vein and similar to this, "All except one which is too far removed from the meeting house to observe the custom".<sup>2</sup>

But this was not the full extent of moral or religious instruction. At the beginning of each school day, after the call of "Books, books, books," after the boys had trooped in noisily and taken their places on the boys' side and the girls had settled down less noisily on their own side, the master took up the Bible and

*Source. Western Yearly Meeting, 1872.  
Salisbury, pp. 315-316. 342.*

1 L.J. Symons, Correspondence.

2 Minutes, Northern Quarterly Meeting of Women Friends, 1841 to 1883.



read a chapter or portion thereof. In the older days, there was no comment beyond the mere reading and a brief period of silence following but as time went on, there was sometimes comment and sometimes the teacher would ask an older pupil to read the chapter. The Western Yearly Meeting of 1872 reports:

The Scriptures are read daily in most of the schools. In some they are used as a class-book. In some the younger students are exercised in committing and reciting texts. In some the teacher illustrates the exercise on the blackboard and in one school they are regularly pursuing Bible study by topics.<sup>1</sup>

But school was not all study and religion. As in the familiar rhyme, there was time for work and time for play. When play time came, the school yard was the scene of as much activity as is the play ground of modern times.<sup>2</sup> Ball games among the boys were much in evidence. Town ball seems to have been the most popular for so many speak of it in their reminiscences. It was very similiar to our present day baseball. Three old cat was played with three catchers and batters. Bull pen was often played with great hilarity. It was a rough game of seeing who could hit the "bull" in the center of the ring the hardest. The game of shinny was also a favorite.

The girls had their more quiet games of ring around a rosy, I spy, pizen, blind man's bluff and others. Then, when Quakers progressed to the stage where they allowed both sexes to mingle on the ground, there were games in which both boys and girls

J. Baldwin, op. cit., p. 342.

Little Reminiscences.

- 1 Minutes, Western Yearly Meeting, 1872.
  - 2 James Baldwin, op. cit., p. 342.
- Elias Reece, Reminiscences.  
L. J. Symond, Correspondence.

engaged. Perhaps the most popular of these were black man and prison base both of which can be seen on any school ground today.<sup>1</sup>

In the winter there were sleds and sliding, snow men and snow forts. Many a teacher has come in contact with snow balls thrown in fun or in spite and the casualties in snow ball battles were as great and numerous then, as now. Sliding was great fun and in schools where a large hill was nearby, a big sled was often made which would hold several children. Concerning one such sled, this amusing incident is told:

The pupils were enjoying a particularly fine sliding season and the big sled was in use. At the close of the noon hour the boys left the sled 'scotched' in readiness for the recess play-time, at the top of the long sliding hill. A little boy asked to be excused and while outside went to the sled and climbed on it. It will never be known whether he intended starting down the hill or not - but start he did. At the same time, he looked down the hill in the direction the sled would take and directly in his path stood a cow. The noise of the sled attracted the attention of pupils in the school room who looked from the window just in time to see the cow take a sudden seat on the sled and cow, boy and sled go rapidly to the bottom of the hill - with no permanent damage to anyone.<sup>2</sup>

So school, then as today, was dotted with fun and laughter.

This reminiscence comes from the eastern part of the state:

A young lady taught our school one winter. There were two rooms in the building and she thought she would try something new. She placed some of the younger children in the small room under the supervision of older pupils. A cow browsed in the pasture just outside the schoolroom window. Two energetic boys took the drinking cup, climbed from the windows milked the cup full and coming back, fed all the scholars milk from a spoon.<sup>3</sup>

1 L. J. Baldwin, op. cit., p. 343.  
Anna Hittle, Reminiscences.

2 P. B. Coffin, and M. C. Johnson, Charles F. Coffin, p. 71, - told of John Macy's school, Henry County.

3 Lucy Billheimer, Correspondence - told of Nettle Creek School.

Even the solemnity of mid-week meeting was sometimes broken by incidents such as the following that tried the children's skill in keeping a solemn face:-

It was toward the end of mid-week meeting in the little frame church. One of the men at the head of the meeting, a solemn but fine old Friend, sat with his arm on the end of the facing bench and his fore-finger to his nose. He was the timer of the meeting and all waited patiently for his first move toward dismissal. On this particular day he fell asleep and nodded with his forefinger coming nearer and nearer his mouth. The mirth of the children was almost unendurable but the stern shakes of the teacher's head and the thought of punishment for misdemeanor kept the smiles and laughter in control. An especially vigorous nod of his head put his finger in his mouth in such a way as to gag him. Confusedly, he sat up, looked around and reaching to shake the hand of the one next to him, broke meeting. After a wild rush to the door, the children went back to school whooping and laughing - and it isn't recorded that the teacher or parents remonstrated their boistrousness.<sup>1</sup>

So with the work of the school day, the play of the rest periods, the religious and moral training, and amusing incidents coming to the fore here and there the schools beside the meeting house went through the years. And through the years they took with them the stern supervision of the Quarterly or Monthly Meeting Committees. The following set of rules given by the White Lick Quarterly Meeting to the Monthly Meetings within its limits in 1832 for the government of the schools summarizes the management and conduct of the school better than other words could do.

The Quarterly Meeting's Committee on education proposed the following rules for the government of all schools which are, or may be, established within the verge of White Lick Quarterly Meeting of Friends:

<sup>1</sup> Anna Hittle, Reminiscences - told of Pleasant Plain school and meeting.



Rule 1st. It shall be the duty of all Teachers and pupils of such schools, to subject themselves to the directions and advice of their respective superintending committees.

Rule 2nd. It shall be the duty of all pupils belonging to any said schools to observe cleanliness, decency and modesty, both in dress and address, to avoid all manner of profane, corrupt and immoral conduct, and conversation, whistling, singing, making unnecessary noise of any kind, delaying time in going to and from school, and upon meeting passengers, they are to speak to them (if required) in a becoming manner.

Rule 3rd. It shall be the duty of both teachers and pupils (particularly those who are members of the religious Society of Friends) to observe plainness of apparel and endeavor to habituate themselves to using the plain Grammatical Scripture language. Those who are admitted as pupils and not members of said Society are not required to observe this rule any further than their principles or the wish of their parents or guardians will admit.

Rule 4th. In order that the minds of the pupils may be early stored with the truths relating to life and salvation it shall be the duty of the Teacher of each of said schools to require the pupils thereof to cease from all literary pursuits, once every day and gather into stillness whilst he or some qualified pupil of the school, reads audably a suitable portion of the Holy Scriptures, observing a pause afterwards; and as much as be practicable both teachers and pupils are to attend the religious Meetings of said Society of Friends in an orderly and becoming manner.

Rule 5th. At meal time all the pupils with their teachers are to place their victuals on a table or bench and sit quietly down in order to partake thereof, observing a pause before and after eating.

Rule 6th. At all times during the suspension of literary engagements, the boys and girls are to keep separate, observe moderation and temperance in all their recreations, which are to be of an innocent kind. No pupil is allowed to leave the school without permission of the teacher.

Rule 7th. The pupils shall know and designate their teacher by the name of Tutor or Tuteress (as the case may require) to whose reasonable requirings they are at all times to subject themselves, and should any pupil neglect or refuse to comply with the foregoing rules, the teacher is to admonish him or her and if that proves ineffectual, the case is then to be referred to the Superintending Committee.

Rule 8th. It shall be the duty of each and every Superintending Committee to visit the school at least once a month for



encouragement and assistance of the teacher and pupils, to see that the rules of school are not violated, and if cases of refractory pupils, should be reported to them, they are to examine impartially such cases, that they may judge whether such cases merit suspension or expulsion from the school; and should there be any (after due care has been taken) who cannot be reclaimed, they are to be suspended or expelled accordingly.<sup>1</sup>

Just as Quaker schools went on and on for years and years- each making individual history of its own; so could this narrative of the schools go on relating more and more of school life and customs but never telling all. The influence and decline of these schools will be treated in a later chapter. It is left here to give on the following pages brief mention of some of the elementary schools of the Friends. It is not a complete list; it is doubtful whether a really complete list could be perfected - but it includes many of the schools which sat beside the meeting house, and is as complete as the limitations of time and money and the memory of those contributing material could make it.

Of these individual schools, Rufus Jones says:

It is not possible to tell in any detail the thrilling story of devotion and sacrifice involved in the creation and development of each particular school which the Friends have built. Each new community of Friends in America, as the Society has moved westward, has met the problem of furnishing a pioneer society with adequate opportunities for the education of the children, and each such occasion has its share of loyalty, of heroism and of personal service.<sup>2</sup>

1 Minutes, White Lick Quarterly Meeting Committee on Education, 1832.

2 Jones, Later Periods, II, 705.

## SCHOOLS OF WHITEWATER QUARTER

Hopewell,<sup>1</sup> five or six miles southeast of Richsquare, has the distinction of being the oldest Friends meeting in Henry County. A hewed log church was erected in 1823 and near this meeting house, a log school house was soon built, probably 1825 or earlier. In 1835, this log building was replaced by a frame structure. As the roads were laid out and the country was developed, it was decided in 1839 to change the location of the meeting. So the frame school house took a journey of about a mile through the forest to the lot now occupied by the Hopewell church. It was used for both school and meeting purposes until the new meeting house could be completed. One can imagine that journey-mounted on a rude truck and pulled by eight yoke of oxen, the house progressed amid the noise of ax and maul and shouts of men as trees were felled and cleared away to make a road. Several years later, this building was replaced by another frame structure which stood until 1869. In that year, a two story frame building was erected. The school was under the care of the Friends until 1878 when it became a part of the common school system of the township.

- 1 John W. Macy, "The Hopewell Neighborhood" in The National Road Traveler, May 12th. 1916.  
 Winchester Adams, "Early History of Dudley Township" (unpublished).  
History of Henry County, 1884. p. 563.  
 Milford Monthly Meeting Records.  
 Lucy Gilbert, Correspondence.  
 Henrietta White, Correspondence.

Bethel school,<sup>1</sup> about one mile south of Dublin, was started some time before 1833 for at that time, a school stood near the meeting house and had the appearance of having been in use several years. Bethel meeting had been organized in 1823, and the school was probably about as old as the meeting. In 1857, a new school building was built on the site of the old church, a new meeting house having been erected just to the north. The school was under the care of the Milford Monthly Meeting committee. At first, only elementary studies were taught but after the erection of the new building, several higher subjects were taught at different times, determined by the ability of the teacher. "The school flourished until free schools were introduced. The building was sold to the township in 1878. A clump of trees and a pile of bricks of the Old Meeting House are all that mark the site of this institution of learning" said a Friend who was once a student there.

Springfield Monthly Meeting school<sup>2</sup> was established near the meeting house one half mile northwest of Economy, 1835 to 1840. No record has been kept except the bare mention in the Monthly Meeting records. For several years after 1831, the committee on education reported that it had the matter of opening a school under consideration. A few years later, a school was reported in session. It is remembered that two sessions were held each year, one beginning in May and the other in November.

- 1 Henby, "Richsquare and Bethel," (unpublished).  
Whitewater Quarterly Meeting Minutes, 1817-1900.  
Milford Monthly Meeting Minutes, 1835-1846.
- 2 J. G. Whittier Beard, Correspondence.  
Springfield Monthly Meeting Records, 1820-1909.

Nettle Creek,<sup>1</sup> also, in Springfield Monthly Meeting, had an early school. It was open both before and after the years of the Civil War. The school house had two rooms and in the earlier schools the parents furnished the pupils desks.

Barnabas J. Moore, William Haighton, Alfred Canby, Thomas

## and WHITEWATER MONTHLY MEETING SCHOOLS<sup>2</sup>

Whitewater Monthly Meeting as it was originally organized in 1809 was 'split' by the separation of the Hicksite branch in 1828. It seems the following Hicksite schools were maintained at different times, within the limits of the Whitewater community: Greenpoint Boarding School, school of Sarah A.E. Hutten, Friends Academy (later Hadley's academy), and many terms in the meeting house and Yearly Meeting house. three miles north of Greenpoint, and

The Whitewater Friends with whom this work is concerned began their school (as has already been related) in the meeting house.

Eli Jay gave a good summary of education in Richmond:

After the log Meeting House was vacated by the removal of the meeting to the new brick Yearly Meeting House, it appears to have been used for school purposes till about 1836, when a commodious brick school house was put up between the two building... the times, employing able, well educated and experienced teachers. This school was attended by advanced students, many of them coming from

Mill. Day school was held for a while in the meeting house.

the school building was being built on the same lot.

- 1 Elva Wood, Correspondence.  
Lydia Billheimer, Correspondence.  
J. G. Whittier Beard, Correspondence.
- 2 Eli Jay, "Whitewater Monthly Meeting, from 1828 to 1909 in Centennial of Whitewater Monthly Meeting of the Religious Society of Friends."  
Robert Randle, Correspondence.  
J. W. Chenoweth, Correspondence.  
Francis M. Robinson, "The History of Whitewater Monthly Meeting Held at North A Street" in Centennial of Whitewater.  
Fox, Memoirs of Wayne County and the City of Richmond, p. 425.



other parts of the country for that purpose... It appears that school was kept in that house about forty years... As the public schools of the city became well established there ceased to be a demand for such a school as this, and the house was for a while occupied by one of the city schools, and finally purchased by the School Board of the city. It was destroyed by fire several years ago....<sup>1</sup>

Barnabas C. Hobbs, William Haughton, Hiram Hadley, Erastus Test, and Cyrus W. Hodgkin are some noted names found in the list of Principals. The school attained the rank of an academy, but, though doing excellent work, attained no great distinction in that field because Friends Boarding School, later Earlham College, answered that need.

#### SCHOOLS OF SPICELAND QUARTER

Clear Spring<sup>2</sup> three miles north of Greensboro, had as its first school house a log building built in 1832. In 1836, a frame school house was built. The last school was held in the school building in 1859. Short terms were held in the church at a later period. The first school was taught by Moses Rich.

West Branch (later Cadiz)<sup>3</sup> was organized as a meeting in 1838 and a meeting house was built in 1850. A school was attempted on Cadiz hill. Day school was held for a while in the meeting house while the school building was being built on the same lot. In a-

1 Eli Jay, op. cit.

2 Henry Painter, "Schools of Spiceland Quarter" (unpublished).  
Orabell S. Bell, "Clear Spring Meeting" (unpublished).  
Seth Stafford, "Clear Spring School" (unpublished).  
Henry County History, 1884, p. 650.

3 Henry Painter, op. cit.  
Henry County History, 1884, p. 643.

bout a year, they found they had attempted too much and they sold to the school corporation of Cadiz. The school remained by the church for many years.

Greensboro Friends Seminary<sup>1</sup> was established in 1830 and a log school house was built in the ninth month. A part of that original school house still stands and is used as a dwelling. The snap-shot below, taken by the writer in April, 1935, shows the old seminary as it now stands, its logs hidden by weatherboarding but the two doors for boys and girls still in evidence. In marked contrast a modern graded school stands across the road. The old seminary continued as a school until sometime after 1864. It was under the care of the Duck Creek Monthly Meeting, at one time the largest monthly meeting in America.



OLD GREENSBORO FRIENDS SEMINARY AS IT NOW APPEARS (1935)

1. Hockett, "The Old Brick School House" (unpublished),  
Hockett, Correspondence.

1 Henry Painter, op.cit.

Minnie Stafford, "Duck Creek Monthly Meeting", unpublished.

Reminiscences of old residents of Greensboro (former home of writer).

Raysville Friends meeting<sup>1</sup> was established in 1841. A private or denominational school was established about the time or a little before the meeting was. The meeting was first held in the school house. Later, the school was definitely a monthly meeting school. It is not known definitely how long the school continued. Henry Painter said, "The school had a wonderful influence on the neighborhood," and to quote Edmund White, an old time Friend, "It is situated just east of Raysville in Henry County on a hill and cannot be hid - and we ask for it that its rays of Christian light may shine forth as the noon-day sun and may never be hidden from the gazing public."

Elm Grove<sup>2</sup> - about half way between Greensboro and Knightstown on the rolling uplands east of Blue River - had a monthly meeting school for some years. It is known that school was being held there in 1859.

Flat Rock,<sup>3</sup> five miles northeast of New Castle had a school early in the Yearly Meeting Educational campaign which was soon after 1830. It is not known how long it continued. John Hutchins and Lizzie Underhill were two of the early teachers.

#### WABASH QUARTER

"The old brick school-house"<sup>4</sup> was built in the Friends Com-

#### SALEM SCHOOLS

- 1 Henry Painter, op. cit. Union County, and private schools  
Henry County History, 1184, p. 874.
- 2 Ibid.
- 3 Ibid.
- 4 Joseph A. Hockett, "The Old Brick School House" (unpublished).  
Leola Hockett, Correspondence. Wm. Moffet, Interview.

munity three miles southeast of Wabash in 1852, near the meeting house. For its day, it was large and commodious - the result of far-reaching plans of its founders. The expense of the building (about nine hundred dollars) was provided in voluntary subscriptions and in donations of labor. Stone and lime for the mortar of the foundation were procured from a Friends' farm - the lime for nine cents a barrel, the stones hauled with a yoke of oxen. The school was sustained and teachers paid by a tuition fund. The control of the school lay with the Monthly Meeting school committee. The original purpose of the founders had been to eventually elevate the school to the rank of an Academy but the Civil War and its problems, the situation of the school in the country and the rapid advancement of the township schools caused that plan to be abandoned, in the early sixties. The old building and grounds were rented to the trustee until a township school was built several years ago. The building has since been sold and torn down. The grounds have been incorporated in the Wabash Friends Cemetery. The old school bell which 'topped' the building had been purchased at its erection and formerly used on a canal boat at Dayton, Ohio. It is preserved at the Wabash County Historical Building as a relic of the past.

#### SALEM SCHOOLS<sup>1</sup>

Salem, near Lotus, in Union County, had private schools

- 1 Salem Monthly Meeting Minutes, 1817 to 1888.  
Bertha E. Roberts, Correspondence, School records.



taught by Friends from 1818 to 1831. In 1826, a Friend erected a frame school house on the lot adjoining the meeting house and private subscription schools were successfully taught until the meeting bought the house and lot in 1831, and maintained the school as a strictly church school. Seventy-five was the usual attendance. The school house was rebuilt in 1835 and made larger. In the slavery controversy, a large group of members seceded from the original body and took the school house as their place of worship, thus closing it for school purposes. Elihu Gilbert repaired a brick blacksmith shop, converted it into a school house and successful schools were taught here for three or four years in what was known as "the little brick." In 1845, a private school called Cedar Grove Seminary was erected where the higher branches were taught. This was owned by Friends but not by the church. In 1851, the Friends decided to have a school completely under church control and erected a building on their own property where school was successfully held until 1886 when the school became a part of the township system.

#### SCHOOLS OF WALNUT RIDGE QUARTER

Walnut Ridge<sup>1</sup> log meeting house and school were established in 1826 about five miles south of Charlottesville. The school had

1 Lucy Hill Binford, Correspondence.  
Walnut Ridge Quarterly Meeting Committee on Education, 1867 to 1869.

both winter and summer terms. In 1839, they reported one hundred children attending. Elisha Hobbs was a teacher for many years in the early days.

Pleasant View,<sup>1</sup> about four miles southwest of Charlottesville, built a school building on the corner of the church ground about 1830 to 1840. Here a subscription school attended by Friends and others was held for many years. The Friends gave up the school in 1866 and the school house was sold. A new building was erected near by, by 'civil authorities' and for several years co-operated with the Friends in mid-week meeting and other matters. Priscilla Frieze and William Hill were teachers, well remembered.

Westland<sup>2</sup> meeting, six miles southeast of Greenfield, had a school in its early days which developed into a thriving graded school. School was held in the log church for years after its erection in 1841 and later a frame building was erected.

Western Grove<sup>3</sup> also in Westland Monthly Meeting had a school but the records of both it and of Westland meeting were destroyed by fire and no accurate dates are remembered. Hardy's Fork<sup>4</sup> and Riverside,<sup>5</sup> both in Walnut Ridge Quarter, had schools at least partially under Friends control but no history can be found.

1 David Hastings, Elias Reece, Oscar Reece - Interviews.  
Walnut Ridge Quarterly Meeting Committee on Education, 1867 to 1869.

2 Amanda Cook, Correspondence.  
Lucy Hill Binford, Correspondence.

3 Ibid.

4 Ibid.

5 Ibid. Sockett, "White's Manual Labor Institute."  
"History of White's Institute."

WHITE'S MANUAL LABOR INSTITUTE<sup>1</sup>

In 1852, Josiah White of Philadelphia, Pennsylvania gave to the Indiana Yearly Meeting of Friends \$20,000 to be used for the purpose of educating poor children, irrespective of race or color, one half of the amount to purchase land, the other to erect the necessary buildings. Since that time, Mr. White's two daughters have left endowments of about \$37,000 and Emily Smith of Richmond a bequest for the use of the school.

A site was chosen in Wabash County where six hundred and forty acres of land was bought on the Big Miami Reserve. Buildings were erected in 1859. In 1884, the education of Indian children began. There were seventy children in the Institute that year, fifty-eight of them being Indians. In 1889, the staff of workers consisted of a Superintendent, Matron, Assistant Matron, Governess of Boys' Home, Farmer, Assistant Farmer, Mechanic, Gardner, Book-keeper, Cook, Laundress, Seamstress, Music Instructor and two Teachers. One hundred more acres were purchased in 1887. The Indian project was abandoned in 1895 when the Government established Indian schools; the work now consists of caring for wards of the counties, children from the juvenile courts and from guardians of orphan children. At present there are about two hundred and fifty children in the Institute. Seven teachers are employed in the school. The institution is self supporting.

1 Leola Hockett, "White's Manual Labor Institute."  
Green, "History of White's Institute."

John Johnson, Correspondence.  
Allen Jay, Autobiography, p. 76.  
Clarence Votaw, Correspondence.

## OTHER ELEMENTARY SCHOOLS OF INDIANA YEARLY MEETING

Arba<sup>1</sup> school and meeting was early established in the southern part of Randolph County. Thomas Parker was the first settler in the community in 1814 and his son, Jesse said: "The Friends built a cabin for school and meeting at Arba in 1815 and a school was kept in that house during the winter of 1815 to 1816 by Eli Overman and I was at that school the first day with my 'primer' and attended during the whole term." How long the school was continued is not known.

Jericho<sup>2</sup> community, ten miles north of Arba, had a school in the log meeting house for several years in their early history - probably sometime between 1816 and 1830. In speaking of it, J. W. Chenoweth said: "As a small lad plowing these fields in which this original cabin stood used for both church and school, I remember plowing through the different colored ground, due to the decaying remains of this early place of worship and educational center, its rude corner stones, and the burnt clay that was used in its chimney." In 1842, a frame meeting house was built.

Lynn<sup>3</sup> in Winchester Quarter and Mississinewa<sup>4</sup> in the Quarter of the same name, both had schools but little is known of them. Allen Jay taught in the Mississinewa school in 1854. Chester<sup>5</sup> Monthly Meeting had a school but the records are lost. It was closed about 1863.

Correspondence.  
 Allan Lindley, Correspondence.  
 Albert Copeland, Correspondence.

- 1 J. W. Chenoweth, Correspondence. of Macoreville and Vicinity.
- 2 Ibid.
- 3 Ira Johnson, Correspondence.
- 4 Allen Jay, Autobiography, p. 76.
- 5 Clarence Votau, Correspondence.



## SCHOOLS OF BLUE RIVER QUARTER

Lick Creek,<sup>1</sup> near Paoli, was the earliest Quaker settlement in southern Indiana and the school was one of the oldest. It was under the care of the Monthly Meeting. As a Friend said "Of course, it was laid down years ago when public schools crowded it out - for thus most of the old meeting schools and academies have been forced to close."<sup>2</sup>

Sand Creek,<sup>3</sup> in the southern part of Bartholomew County had a Quarterly Meeting and it is known that several terms of school were taught in the thirties in the Friends' meeting house, by William Knott, Horatio Treakle and others. Other schools were held near the Friends' meeting house but it is thought that they were not strictly Friends' schools.

## SCHOOLS OF WHITELICK QUARTER

The first Friends' school in the Bethel<sup>4</sup> neighborhood was about two and one-half miles southwest of Mooresville and was called Sulphur Springs. In 1842, a frame meeting house was built on Bethel hill about three miles southwest of Mooresville and soon a school was built by the church. The old school at Sulphur Springs was then abandoned. In 1860 a new school house was built. This

1 Albert Copeland, Correspondence.

William Lindley, Correspondence.

2 Albert Copeland, Correspondence.

3 Ibid.

4 Almira Hadley, A Brief History of Mooresville and Vicinity, (pamphlet).

James and Ann Harvey, Reminiscences.

Emma Henderson, Correspondence.

was a district school but the Friends were asked to exercise the same control as formerly. For years, this continued as a well-known elementary Friends' school with two teachers in the winter term. The summer term was usually a subscription school. Its fame was greatest in the sixties and seventies. Many from a distance boarded in the community to have advantage of the school. William Thompson and Joseph Poole were well remembered teachers of the fifties and sixties.

#### SCHOOLS OF FAIRFIELD QUARTER

Easton,<sup>1</sup> now West Newton, had a school established under the control of Fairfield Monthly Meeting about 1827. The first teacher was Benjamin Puckett, who was also a minister. The Fairfield Monthly Meeting Committee on Education in 1836 reported the school in session with twenty-six scholars. The Fairfield Quarterly Meeting Committee on Education in 1871 reported the school in session with a graded school and an attendance of one hundred and thirty-five. There were three teachers for the primary, intermediate and grammar departments. Cyrus Horton and John D. Hayworth taught the school through the late sixties and early seventies. The Minutes of the Fairfield Quarterly Meeting Committee on Education since 1874 are not available and no record of the closing of the school can be found. It is known that it was merged with the public schools system, but the date is not known.

1 Minutes, Fairfield Quarterly Meeting Committee on Education, 1868 to 1873.

-Dr. Paul L. Haworth, Interview.

William Furnas, Correspondence.

Beech Grove School<sup>1</sup> under the care of Beech Grove (now Valley Mills) Monthly Meeting was a noted school in its day and verged on high school standing. The building of which we have a record was built in 1854 and was closed in the seventies. Its career was not long but two school masters from New England, Pleasant Bond and Gilbert Pinkham, made it a school of high standing; the enrollment in 1870 was seventy-seven. It became a township school still under the direction of Friends and continued so for some time.

Brushwood,<sup>2</sup> about three miles southeast of Bridgeport was under the care of the Beech Grove Monthly Meeting. In the Minutes of the Monthly Meeting from 1870 to 1874, it was given as a flourishing school with from forty-four to fifty pupils. It may have been under Friends' control with township teachers at that time, but no such statement is made in the records.

Other schools of Fairfield Quarter were Center,<sup>3</sup> Lickbranch,<sup>4</sup> Union Schoolhouse,<sup>5</sup> No. 1,<sup>6</sup> and No. 6.<sup>7</sup> Not much history is known of them except their mention in the Minutes of their respective meetings which gives meager information. Center and No. 1 were under Beech Grove Monthly Meeting. Lickbranch and Union Schoolhouse were under Fairfield Monthly Meeting. The school at Lickbranch was not held continuously. The last three, or at least No. 1 and No. 6 were probably controlled jointly with the township.

1 Minutes, Fairfield Quarterly Meeting Committee on Education, 1868.  
Minutes, Beech Grove Monthly Meeting, 1875-1887.  
Minutes, Beech Grove Monthly Meeting of Women Friends, 1871-1890.  
Dora Littler, Correspondence.

2 Ibid.  
Laura Mattern, Correspondence.

3 Minutes, Beech Grove Monthly Meeting of Women Friends, 1871-1872.

4 Minutes, Fairfield Monthly Meeting Committee on Education, 1833.

5, 6, and 7 Ibid.



## SCHOOLS OF PLAINFIELD QUARTER

Plainfield school<sup>1</sup> in the Yearly Meeting Grounds was in use sometime before 1875, for in that year the "little abandoned school-house" was used for a subscription school by Elva Taylor (now Mrs. Amos Carter) and her sister, Anna. The enrollment that summer was sixty-five. Other subscription schools may have been held but no monthly meeting schools were held at a later date. A few of the earlier teachers were Amos Ratliff, Elma Fletcher and a master by the name of Cook.

In 1865, Bridgeport<sup>2</sup> meeting built a new meeting house, and the old one was converted into a schoolhouse for a monthly meeting school. The average enrollment was fifty. It was discontinued about 1874; because of lack of attendance and funds.

In the sixties, schools were held in the meeting house of the pioneer Friends in Indianapolis<sup>3</sup> and also in a small frame school-house near the Spring<sup>4</sup> meeting house (near Amo). Beyond bare mention, little history has been found of either.

Mill Creek<sup>5</sup> had an elementary school which was taken over by the Conservative Friends at the time of the separation in 1875. They made of it a Boarding School which continued until both church and school were laid down.

- 1 Minutes, Plainfield Preparative Meeting, 1866-1881.  
Minutes, Plainfield Monthly Meeting, Women Friends, 1868-1895.  
Elva Carter, Correspondence.
- 2 Minutes, Committee on Education of Bridgeport Monthly Meeting.  
Dinah Welborn, Correspondence.
- 3 Elva Carter, Correspondence.
- 4 Lou Wood, Correspondence.
- 5 Allen J. Wilson and Minnie Anderson, Correspondence.



Sugar Grove,<sup>1</sup> two miles south of Plainfield, had a school from the earliest times in the same grove as the meeting house. After the separation, this too, was continued as a Conservative school and so kept up until 1929 or 1930.

#### SCHOOLS OF NEW LONDON QUARTER

Lynn school,<sup>2</sup> two miles east of Russiaville, was started at about the same time Lynn meeting was established. The date of beginning has been lost but the school was in progress some eighty years ago. At first, a schoolhouse was built and used for meetings also. Later the buildings were separate. The school was later transferred to township control.

In New Salem<sup>3</sup> Monthly Meeting, a school was held in one end of the meeting house under care of the Monthly Meeting though supported by public funds. The school was transferred to the care of the public system in 1874 when a new meeting house was built. Reserve<sup>4</sup> and Pleasant Hill<sup>5</sup> Monthly Meetings both had school at one time.

#### SCHOOLS OF THORNTOWN QUARTER

(formerly Concord)

Sugar River school<sup>6</sup> was established under Sugar River Monthly Meeting in 1836. The meeting was discontinued in 1875 and the

1 Minnie Anderson, Correspondence.

2 Lilith Farlow, "History of New London Quarterly Meeting," (thesis).  
Harlow Lindley, "Origin and Growth, etc." (thesis).  
Leota Lindley, Correspondence.

3, 4, and 5 Ibid.

6 Harlow Lindley, "Origin and Growth, etc." (thesis).  
C. W. Pritchard, Correspondence.  
Rachel Rich, Correspondence.

school was laid down several years before that time.

Center school<sup>1</sup> two and one half miles east of the present site of Darlington, was established in 1838 and continued until 1872. Harvey Thomas, the founder of Bloomingdale Academy, taught here about 1845 when he was using the community as his temporary quarters for the Manual Labor Institute, later Bloomingdale Academy.

Gravelly Run school<sup>2</sup> six miles east of Crawfordsville, was established in 1840. It is not known how long it continued. All three of these schools were under the care of Sugar River Monthly Meeting and each school stood beside the meeting house of its name. All were laid down before 1880.

Walnut Grove school<sup>3</sup> stood beside Walnut Grove Meeting house and was under the direct control of Sugar Plain Monthly Meeting. In 1869, school was held in a frame school building which stood just south of the meeting house. The meeting house and school were connected with a raised board walk, for the convenience of school attendance at mid-week meeting.

Thorntown<sup>4</sup> meeting had an elementary school for only a short time. The dates seem to have been lost. It was under the care of Sugar Plain Monthly Meeting.

- 1 Harlow Lindley, "Origion and Growth of Education among Friends in Western Indiana," (thesis).  
C. W. Pritchard, Correspondence.
- 2 Harlow Lindley, op. cit.
- 3 Rachel Rich, Correspondence.
- 3 Harlow Lindley, op. cit.  
Rachel Rich, Correspondence.  
Susie Woody, Correspondence.

## OTHER ELEMENTARY SCHOOLS OF WESTERN YEARLY MEETING

Union Grove<sup>1</sup> Meeting in Union, now Westfield, Quarter was established in 1868. A school under the direction of Friends but financed by public funds was taught in the meeting house for two winters, in the early seventies. A township school, still under Friends' supervision, was soon after built on the adjoining lot. In 1894, a new meeting house was built farther north and the name changed to Lamong. A two room brick school house was built on an adjoining lot but it is not known how much the school came under the direction of the church. It has long since been discontinued.

Hopewell,<sup>2</sup> a Monthly Meeting school in Vermillion Quarter was established about 1822 or 1823 in what was known as the "lower settlement." The school continued until 1842 and later was re-established in 1853 or 1854 but was laid down again in 1856. Other schools in Vermillion Quarter, including Vermillion Academy were in Illinois and therefore not included in this study.

Hinkle Creek<sup>3</sup> and West Grove<sup>4</sup> both in West Grove Quarter had schools in their earlier history.

In addition<sup>to</sup> the schools named, the history of the elementary schools connected with the academies and seminaries are given in the next chapter. Their history is 'one and the same' and will therefore be given together.

1 L. E. Milligan, Correspondence.

2 Hester, "History of Hopewell Quarterly Meeting" (thesis).

Harlow Lindley, "Origin and Growth, etc."

3 Milton C. Beals, Correspondence.

4 Ibid.

NUMBER OF FRIENDS' SCHOOLS WITHIN THE LIMITS  
OF INDIANA YEARLY MEETING, 1834 - 1869  
(Reported by Quarters)

	Miami	West Branch	Fairfield	White-water	Blue River	New Garden	West-field	Center	White-lick	Alum Creek	Western	Spice-land	Northern	Union	Concord	Total
1834	9	6	1	20	5	15	2	3	9							70
1835	2	6	1	23	6	15	2	2	11	7						75
1836	2	10	2	22	5	16	2	5	10	7	8					89
1837	2	11	4	17	4	21	2	4	13	10	6					63.94
1838	2	11	4	16	4	23	2	5	13	8	12					100
1839 to 1842, inclusive	- no report given															
1843	-	-	-	4	4	12	1	-	12	1	4	3	2			43
1844	4	5	10	4	11	1	-	11	4	8	5	-	1			64
1845	1	5	5	10	4	11	1	-	11	5	9	6	3			71
1846	2	3	3	13	5	12	1	2	10	4	10	5	5			75
1847	2	4	5	9	4	10	1	2	12	15	14	7	5			90
1848	2	6	4	12	4	6	1	4	11	5	7	4	8			64
1849	3	4	3	11	4	8	1	3	11	4	6	13	7	3		81
1850	3	9	7	8	4	9	1	6	10	7	10	10	9	5		98
1851	3	9	7	8	4	9	1	6	10	7	10	10	9	5		98
1852	2	5	5	12	4	8	2	6	10	5	6	6	12	5	8	96
1853	3	5	3	11	4	8	3	3	4	12	5	5	9	11	8	94
1854	3	6	4	12	4	10	1	5	14	5	6	7	13	10	5	105
1855	3	6	2	10	4	9	1	5	14	5	6	11	17	10	8	110
1856	3	5	-	9	5	11	-	5	13	3	5	8	15	8	15	105
1857	5	5	3	9	5	10	-	3	13	-	5	8	8	8	6	88
1858	3	9	2	9	W	9	1	3	W	-	W	7	7	W	W	44
1859	2	4	1	11		9	2	1		-		7	8			45
1860	2	4	-	11		10	1	1				11	8			48
1861	2	3	1	10		11	1	2				8	9	Wabash	Wabash	47
1862	2	1	1	9		11	1	2				6	8			41
1863	1	1	1	8		10	2	2				5	9			39
1864	No Report was given for this year															
1865	1	2	-	8		10	1	1				7	5	3		38
1866	1	-	-	8		11	3	1				7	6	7		37
1867	-	-	-	7		10	2	-				3	2	5	7	36
1868	-	-	-	5		-	1	-				2	5	3	6	22

The Quarters marked W in 1858 are those which withdrew in that year to make up Western Yearly Meeting. Their records continue on the next page.

After 1868, no reports of the number of schools were given in the Indiana Yearly Meeting Minutes. The elementary schools were becoming very few by that time. All the above statistics are taken from the Minutes of the Indiana Yearly Meeting, 1834 to 1868.



NUMBER OF FRIENDS' SCHOOLS WITHIN THE LIMITS  
OF WESTERN YEARLY MEETING,

1858 - 1874

	Blue River	White- lick	Western	Union	Con- cord	Plain- field	Honey Creek	Ver- million	Sand Creek	Fair- field	Rich- land	Total
1858	4	14	5	8	11	10	5	3				42
1859	4	14	4	9	10	10	5	3				41
1860	5	8	4	10	11	10	5	3				48
1861	5	7	4	8	10	8	5	3				42
1862	5	8	5	9	6	7	5	2				45
1863	5	7	4	7	6	-	5	2				34
1864	4	6	5	7	6	8	4	2				40
1865	4	7	5	7	6	7	3	4				43
1866	4	8	4	6	7	6	5	2				42
1867	2	11	4	7	7	6	2	1	2			42
1868	2	6	4	2	6	5	3	3	2	5	5	43
1869	2	5	4	2	6	7	2	-	3	5	4	40
1870	2	5	4	-	5	5	2	2	2	5	5	37
1871	2	3	4	-	6	5	1	1	2	5	4	33
1872	2	2	2	2	4	2	2	-	3	3	2	24
1873	2	2	2	1	5	2	2	-	3	2	1	22
1874	2	1	2	4	-	-	2	-	-	2	-	13

Western Yearly Meeting, set up in 1858, was composed originally of Blue River, Whitelick, Western, Union, and Concord Quarterly Meetings. Schools in these quarters prior to 1858 will be shown in the chart of Indiana Yearly Meeting.

No report of the number of schools was given the Yearly Meeting after 1874. As can be seen by the chart, the number was diminishing. Within the next few years, all the schools except the academies were 'laid down'.

## NUMBER OF CHILDREN IN FRIENDS' SCHOOLS IN INDIANA

AND WESTERN YEARLY MEETING, 1834 to 1870.

Year	Number of Children Fr.Schools# Taught* by Frs.		Year	Number of Children Fr.Schools # Taught by Frs.	
1834	2868		1858	3483	
1835	3327		1859	3130	2215
1836	3476		1860	3265	3966
1837	3626		1861	3313	2634
1838	3213		1862	3440	2861
1839	1249	3320	1863	2807	1258
1840	1564	2630	1864	3000	1384
1841	1954	2354	1865	No complete report	
1842	1696	3103	1866	3074	
1843	1302	2758	1867	2952	
1844	2491		1868	2656 (last complete report)	
1845	2655		1869	1277 (in Western Yr.Mtg)	
1846	3037		1870	1138( " " " )	
1847	2642		1871	1162( " " " )	
1848	3267		1872	No report.	
1849	3379				
1850	3551		* Where two numbers are given, the first is the number of children in Monthly Meeting Schools; the second is the number in other schools "taught by Friends".		
1851	3556				
1852	3314				
1853	4125				
1854	3908		It is interesting to note that the 1840 Census gives 48,189 children in attendance in school in Indiana. According to the Yearly Meeting report, more than 4000 of the 48,000 were in schools controlled by Friends. Not enough to make such a large per centage but enough to 'leaven the loaf'.		
1855	4026				
1856	3828				
1857	3752				

## CHAPTER IV

## THE HIGHER BRANCHES

## SEMINARIES AND ACADEMIES

Not vainly the gift of its founder was made  
 Not prayerless the stones of its corner were laid;  
 The blessing of Him whom in secret they sought,  
 Has owned the good work which the fathers have wrought.

John G. Whittier - written of  
 Friends' School at Providence, R.I.

The Friends' academies and seminaries, as well as the Friends elementary schools have all been 'laid down' but, as John Greenleaf Whittier said, the gifts of their founders have not been in vain. They were founded with primarily the same purpose as the elementary schools - to give Friends' children the advantages of an education under the supervision of the church. The first schools of higher learning did not have preparation for college as a primary object - preparation for life was more important and desirable.<sup>1</sup> As college loomed more important in the educational field as years brought developments and as the elementary system of schools was gradually taken from the hands of the church by the free schools, the whole attention of the Society was centered on the secondary schools which field was still left open to them and seemed important in its administration.

The seminaries and schools of higher learning were, for the most part, outgrowths of the school beside the meeting house. Into a particularly flourishing school would come a teacher with

1 Jones, Later Periods, II, 684. 1870.

knowledge of some higher studies. Older students became interested in what the teacher knew and, in the little schoolhouse, could be seen a class in Natural Philosophy, Algebra, Geometry, German or some other advanced subject, reciting 'alongside' the chart class. Year by year, each teacher taught the advanced work which they knew until finally a demand grew for a department of advanced work.<sup>1</sup> This was usually easily arranged, for by that time if the school still prospered there were too many students for one teacher. Two rooms were provided, a teacher capable of teaching higher branches was procured and - a seminary or academy was founded, in reality if not in name.<sup>2</sup> Many of these schools never took on a name designating their higher standing as: West Union School, Dover Monthly Meeting School, New London Quarterly Meeting School, Rush Creek School and others. Others founded later merely took the state name of high school as: Spicewood High School and Union High School. But all served the same purpose regardless of name.

No definite date can be given for the beginning of the establishment of academies as has been shown. So many were not established; they grew. Smith asserted that the academy began nowhere in particular and ended no where in particular; that it frequently overlapped to a considerable extent both the elementary school and the college and prepared for life as well as for school.<sup>3</sup> In content, his statement is true but it seems more fitting to say that

1 Henby, op. cit.

2 Minutes, Dover Monthly Meeting, 1870.

3 F. W. Smith, "The High School," p. 328.



the Friends' academies did begin and end somewhere. They began in the schools beside the meeting house and in the aspirations of the Friends that their children have the best of educational advantages; they ended in the great high school system of the state. They began in the sacrifices and efforts of their founders and ended - not because the zeal of their founders wavered or faltered but because changing conditions superceded them with the high school. So, although no definite date can be given for their establishment, the span of a century from the early years of the nineteenth century to 1923 marks the period of their existence.<sup>1</sup> They flourished as did other academies in the palmy academy days after the Civil War when the thoughts of the nation in general were turned to higher learning and then the church, freed from the burden of common schools by the state, turned her whole attention to secondary education.

The attitude of the Society toward secondary education is shown in the following extracts from the reports on the Committees on Education of both the Western and Indiana Yearly Meetings. In 1881, the Indiana Yearly Meeting Committee reported:

Another startling fact in these reports is the very small number in studies above the common school grade - less than six per cent of our membership of school age. The number of those pursuing such studies reported 285 - is the same as ten years ago, while our membership has increased 20 per cent, and the facilities for pursuing advanced studies in a still greater ratio. If this is true - and it seems difficult to doubt it in the face of statistics - the mere mention of the fact ought to suggest the duty and responsibility

1 1923, closing year of Fairmount, last of Friends' Academies in Indiana. Western Yearly Meeting, 1924.

of the Society in the case. Are we doing our duty in preparing ourselves for the place we ought to occupy in the world as a religious body, when only one in six of those between 15 and 21 are either advanced or advancing beyond common school studies?

But where shall our children pursue such studies, and how shall they be incited to do so? At many schools in our Yearly Meeting, really controlled by Friends, such as Carthage, Spice-land, Rich Square, Amboy and Mississinewa, the chance is offered and inducements held out for our young people to take up more advanced studies. Doubtless the facilities in these places need to be increased and made more substantial and extended to many other places, but by far a greater need is that our entire membership should be made to feel the very great importance of better education and more thorough culture, and that, in some way, our young people should be set on fire with a zeal to obtain them at whatever cost or labor. This is the great work needing to be done in our Society now....

It seems to us that these two things should be specially pressed upon our attention: the necessity of the more thorough education of our young people, and that this education should be in schools under the control of Friends as far as possible.<sup>1</sup>

The report of the Western Yearly Meeting Committee in 1884 is in like trend:<sup>2</sup>

... The imperative duty of the church, which is now so widely conceded, to provide a higher grade of education for its members, carries us beyond the limitation of these conditions and places directly upon us the responsibility of denominational education as a fundamental principle in the Society.

As the primary schools have been absorbed by the public system, our obligations with respect to higher education have been increased, and in the effort to meet these obligations the present gratifying stage of advancement has been reached. From one high school in the Yearly Meeting - Bloomingdale Academy - at the beginning of this organization (1858) there are now three excellent academies under the exclusive management of Quarterly Meetings, and three others of equal strength and efficiency, which, to all intents and purposes, are Friends' Schools. Not only is it expected that these institutions shall be under the management of teachers thoroughly educated for their profession, and of the most pronounced Christian character, but that a positive religious in-

logue, Central Academy, 1863 to 1884.

logue, Bloomingdale Academy, 1863 to 1886.

1 Minutes, Indiana Yearly Meeting, 1881.

2 Minutes, Western Yearly Meeting, 1884.

fluence shall characterize all the training and associations of the pupils. The study of the Bible is a regular and prominent part of the curriculum and devotional exercises, in ways adapted to the circumstances, are made a part of the daily programme.

In scrutinizing these schools, much that has been said of the elementary schools is applicable to the higher branches also. Their beginnings were identical. Their supervision by the Monthly or Quarterly Meeting Committee was the same - with the exception that the academies were, of course, much more of a responsibility than the smaller schools and were usually the care of the Quarterly Meeting instead of the Monthly Meeting, or even of more than one Quarterly Meeting as was Central Academy at Plainfield.<sup>1</sup> The custom of attending mid-week meeting was prevalent in the higher schools as in the lower except in those founded at a later date and situated apart from the meeting house. Bloomingdale Academy observed the custom until the opening years of the twentieth century.<sup>2</sup> All these things- the beginnings, the control, the customs - spoken of in the preceding chapter will not be reiterated here but must be kept in mind as a background against which the academies stand out as a greater accomplishment along the scholastic level - not as a greater accomplishment in basic results.

The instruction in higher branches given in the 'common' schools which instituted the academies need not be spoken of here for the same environment surrounded it as surrounded the schools

1 Catalogue, Central Academy, 1883 to 1884.

2 Catalogue, Bloomingdale Academy, 1895 to 1896.



already spoken of. But there dawned a day in Friends history when they were the proud possessors of some twenty academies, seminaries and high schools throughout the state of Indiana. That they were 'proud' possessors is indicated by the report quoted which spoke of "the present gratifying stage of advancement," and by the tone of all who speak of the academies of those days. They were rightfully proud. The leaders of the Friends Church (for as such it came to be known as year advanced) knew the sacrifice and effort behind the building and endowment of each individual school. They knew the periods of uncertainty, the problems of management and other difficulties - the results were gratifying.

The accompanying map is given to show the approximate location of the Friends secondary schools. All which taught some higher studies have not been included for, as was stated, no definite line can be drawn between the common and high schools in Friends history but the most prominent are indicated. However, in due justice to the founders it should be said that oftentimes as much credit belongs to the founders and promoters of the short-lived school as to the one which had a prosperous life. Their efforts were equally as faithful but external conditions were a deciding factor, sometimes in opposite directions. For instance, the location of the academy in a thriving community decided its future. Spice-land and Fairmount Academies both grew because of tuition and attendance furnished by their communities.<sup>2</sup> Spicewood High School

1 Minutes, Western Yearly Meeting, 1884.

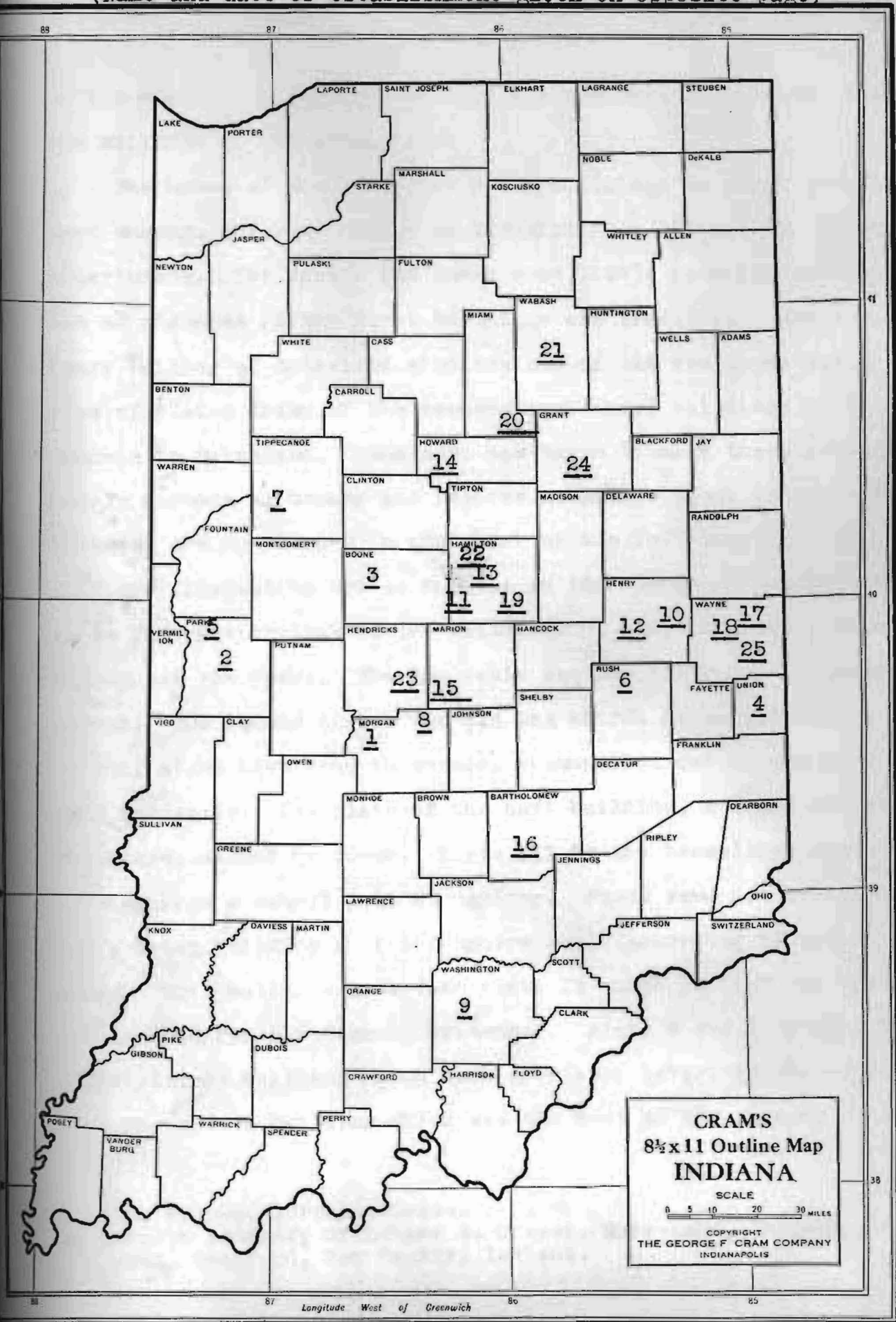
2 Draper, op. cit.

Cotton, "Fairmount Academy" in Education in Indiana, p. 480.



APPROXIMATE LOCATION OF FRIENDS' SECONDARY SCHOOLS  
(Name and date of establishment given on opposite page)

7111



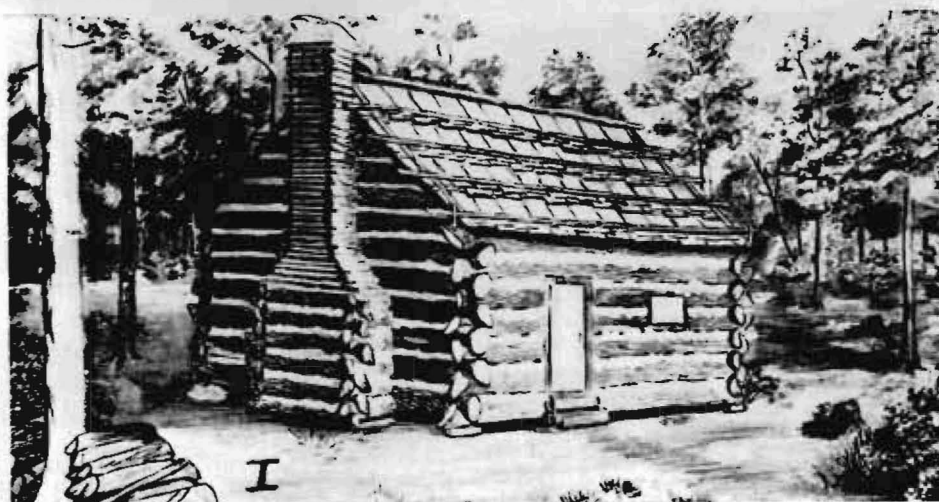
on the other hand declined because the Sheridan high school drew the children of the community.<sup>1</sup>

The homes of the academies - the buildings in which they lived - went through the same stages of transition as did all the other departments. The camera and kodak were little used in earlier days, and no pictures of the first buildings are available. However, Henry Painter of Spiceland with the aid of old residents had a series of plates drawn of the consecutive school buildings of Friends' schools in Spiceland. Much care was taken to make the plates as nearly correct as memory and records could make them. Some of these pictures are reproduced in photostat on the following pages.<sup>2</sup>

They are interesting not so much as an individual school but because they are typical of the buildings of the different periods throughout the years. The log cabin was the first home of many a school. The second plate, the old log church converted into a school, might have been in several communities for it was true in many instances. The plate of the next building, a frame one story structure, cannot be found. Plate III is the transition period - growing from a school into an academy. Funds were not available for a brick building so the founders built according to their means. This building grew into Plate IV which in time was discarded and used for the 'common branches'. Plate V was 'for that time' a pretentious building which soon grew into larger quarters, Plate VI. The modern building which was the home of the Academy at its first school-house. Built in 1827.

- 1 Jehu Reagan, Correspondence.
- 2 Through courtesy of Luther O. Draper, Spiceland, Indiana and Lowell Stafford, New Castle, Indiana.

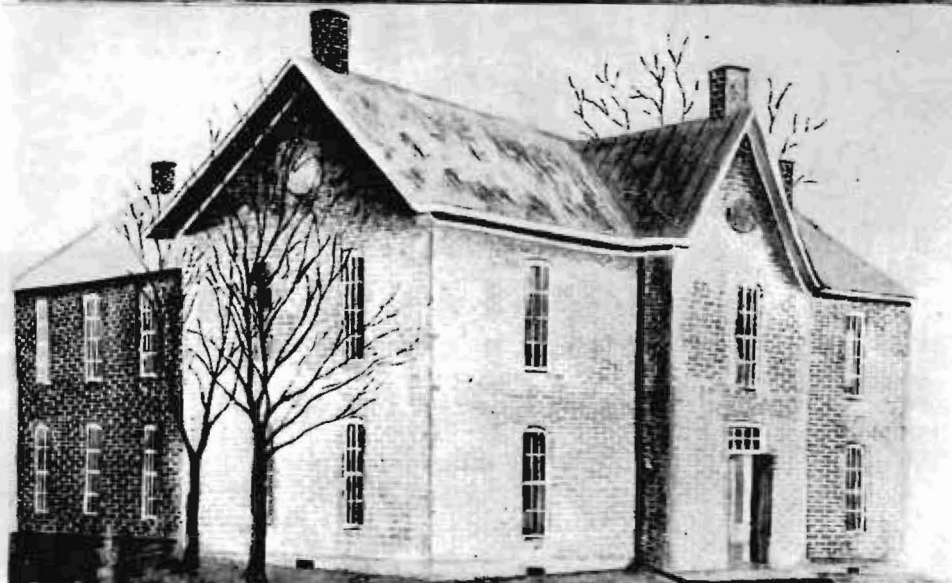
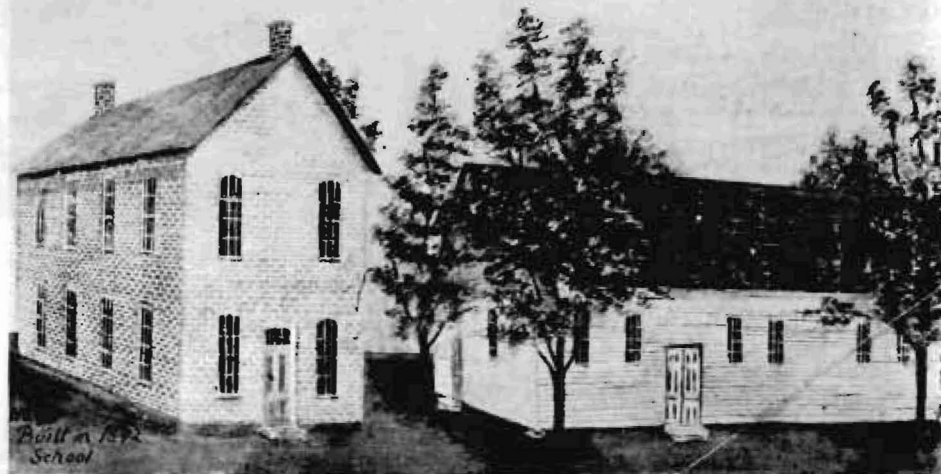
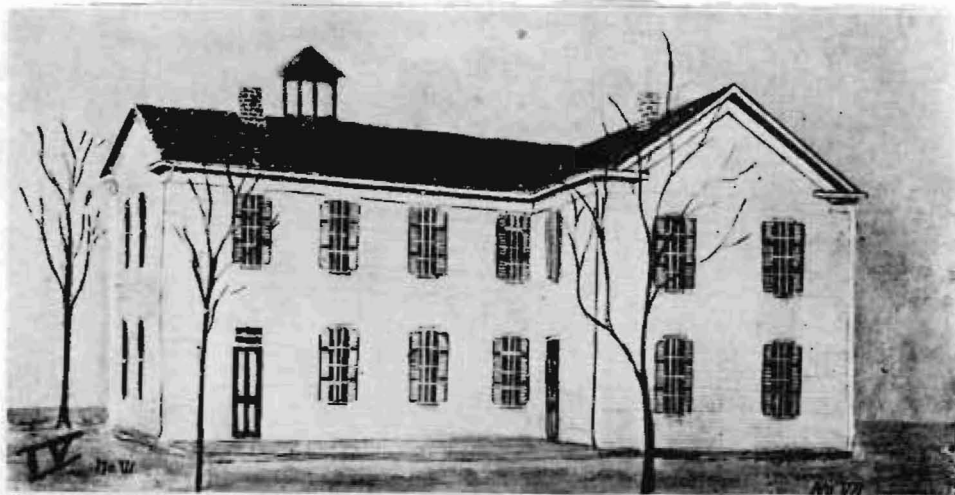
# THE EVOLUTION OF SPICELAND ACADEMY, 1827 - 1922



I First school-house. Built in 1827.

II Old meeting house converted into school house in 1832. Used until 1835 when one story frame house (not shown) was built.

III Built in 1859. A brick building was intended but sufficient funds were not subscribed.

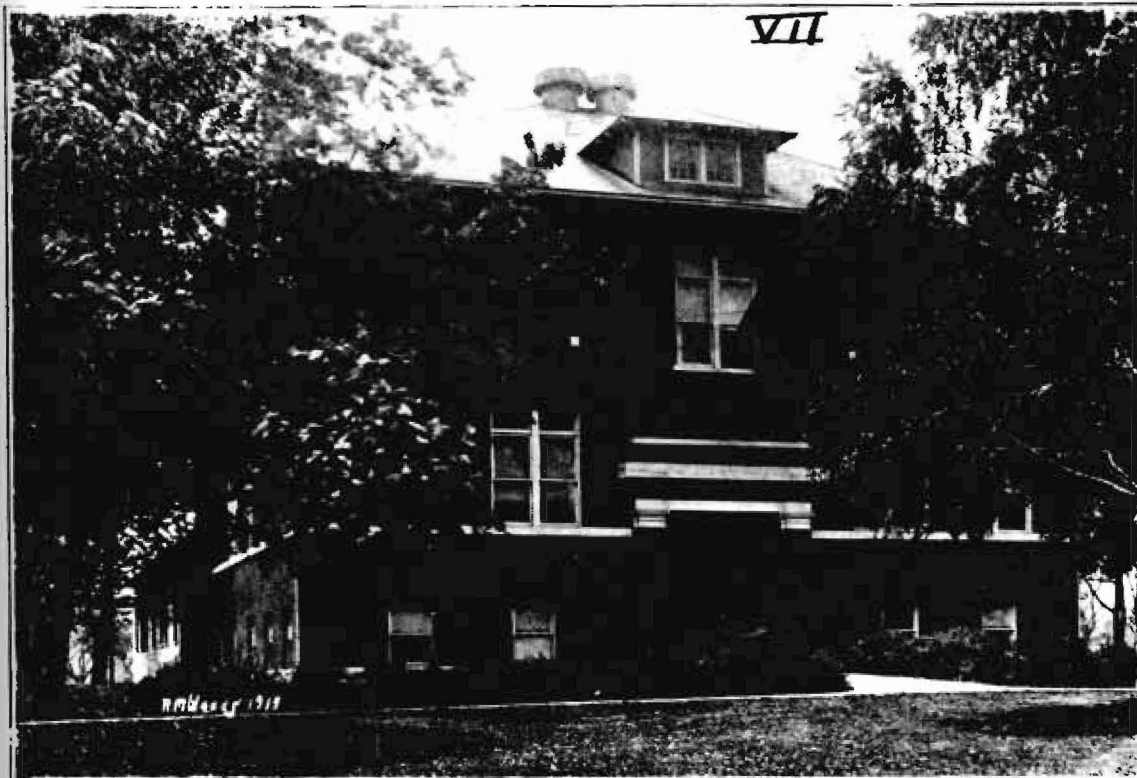


IV Old Frame Academy. Made by addition to No.III during Civil War days. Later housed township common school.

V First brick building. Erected 1872 with assembly and two class rooms below and auditorium above.

VI Spiceland Academy, 1879-1913. Made by addition across east end of No.V.





VII Spiceland Academy at its close. Erected 1914.  
Now township high school building.



EARHAM COLLEGE,

Earham College as seen in its early days. At present,  
Earham Hall, dormitory for girls.

'demise' is shown in Plate VII. Though pictures of one certain community, they are typical of all. Every former student can find in some plate a likeness of the school which they attended.

In character, these schools approached the atmosphere of the small college of today. They were not exclusive; but the student in them felt himself a member of a privileged group, and was proud to be a part of that group. The life approached that of the present day college campus for many of the students were from a distance and boarded either in boarding houses provided by the school or in the community. One student who was not a Friend said of the Friends' home in which he boarded, "It was ruled over by one of the most beautiful characters I have ever known; - a dear old Quaker lady too advanced in years to do the housekeeping tasks but about whom the spiritual life of the family centered. It was a beautiful home and its influence on my life is probably far more than I realize."<sup>1</sup> The boarding houses tried to emulate that same atmosphere - and though~~y~~ successful in perhaps a lesser degree, did succeed in being Christian homes of a high type. Sometimes, the boarding facilities were housed in the same building as the study rooms, as in South Wabash Academy. The matron and superintendent of the house were usually husband and wife with the husband also an instructor in the school. As can be imagined, these boarding houses were the scenes of much prized association and often of amusing incidents. Memories

characterize all the training and associations of the people."

<sup>1</sup> Grover Van Duyn, Interview.

William Koffit, Interview.

Minutes, Western Yearly Meeting, 1884.

are recalled of pranks after the order of 'lights out' for boys and girls were boys and girls even though of a sedate Quaker ancestry.

William Moffit, at one time teacher in South Wabash Academy and superintendent of the boys boarding school remembered many such pranks of 'his boys.' As told in the history of the school, the school building, a large building once used for a sanitarium housed the school and boarding house. Especially proud was the school of its bell which topped the building. One night after the students bed-time, the bell began to ring. The bell rope however hung in the vestibule undisturbed. Peering into the night, he realized it would be useless to go into the school yard to hunt the 'culprits' so he ascended the stairs, climbed up the ladders into the attic, gained the roof, skinned along the cone of the roof and broke the string which the boys had attached to the bell. All this had to be accomplished in utter darkness and he gave an amusing picture of the 'professor' of the academy astride the cone of the high building, but the boys were silent as to the participants in the scheme and did not attempt the prank again. That he ignored the incident instead of giving a reprimand shows that even some of the earlier teachers knew a little of child psychology.<sup>1</sup>

As for moral instruction, no opportunity was lost to lend a moral cast to a lesson. The Western Yearly Meeting Minute cited on page , states that "a positive religious influence shall characterize all the training and associations of the pupils."<sup>2</sup>

1 William Moffit, Interview.

2 Minutes, Western Yearly Meeting, 1884.

In the Western Yearly Meeting a new question was added to the Report on Education which read: "Give status of religious and moral instruction."<sup>1</sup> In 1894, Bloomingdale Academy answered thus: "Morning exercises, recitations and all kinds of work are saturated with moral and religious instruction."<sup>2</sup> 'Saturated' is a very appropriate word. Every phase of the life of the Friends' academy was built around moral instruction. It was for that, that the academy lived. It was for that, that the church strove to keep them alive. As late as 1900, Bloomingdale Academy continued the custom of attending mid-week meeting.<sup>3</sup> In all the academies and seminaries the moral side was clearly and constantly stressed.

A page from the catalogue of Friends' Bloomingdale Academy for the year ending sixth month, 1863 gives an insight into academy school life of that time. The following items seem especially interesting. From the catalogue of Bloomingdale Academy, 1863:

#### BOARD

Costs from \$1.50 to \$2.00 per week. Many young men and women have greatly curtailed their expenses by labor. The supply of work at a fair price, is generally equal to the demand for it. An ax-man can generally find work at all seasons at a fair price.

#### GENERAL DUTIES

Each student is required to be furnished with a Bible.

The school is required to attend Bloomfield Meeting of Friends in the middle of the week.

The Course of Study is determined by the Teachers, and no change is permitted but by their consent.

Boys are required to use hats as their entire head-dress.

The Trustees are authorized to exclude such things as are clearly objectionable.

All students are expected to be regular in their attendance

1 Minutes, Western Yearly Meeting, 1890.

2 Ibid, 1894.

3 Ibid, 1900.



of Religious meetings.

Members of the Society of Friends are expected to conform to such style of dress as is commonly approved by Friends. The Trustees having charge of the school feel desirous that care should be taken to have those applying for entry suitably attired before coming to school.

#### ADMISSION RULES

1. Any student applying for admission, who is not known by the Trustees or Teachers, will be required to produce a recommendation from responsible persons, of his good moral character. Should anyone enter school without such recommendation, with assurance that it can be had, and failing, at the end of one month to produce it, may be dismissed, but his admission fee will not be refunded.

2. Any one known to keep or play at cards, to participate in or attend a dancing or musical play, to take intoxicating drink as a beverage, or to swear profanely, shall be dismissed from the school by the Principal as soon as such information is known, and students so dismissed shall not re-enter only by permission of the Trustees.<sup>1</sup>

This note on government in the catalogue of 1895-1896 shows the academies had traveled far from the earlier thought of the birch rod as a 'stimulant':

#### GOVERNMENT

We believe that manhood is more than scholarship, and by every means in our power, we strive to render attractive whatever tends to self reliance, to industry, to honesty, to self control, to patriotic citizenship, to any cardinal virtue, Christianity the sum of them all. We believe that he only is governed in any true sense of the word who governs himself. The right is popular in our school. 'If you want men to be worthy of trust, trust them' are the words of a great preacher. This is true, as well, of boys and girls. An appeal to the student's honor to his higher and better nature, discovers his self respect, his respect for the rights of others, and serves all purposes of the school. D. W. Dennis.

The harmony existing between the students and the faculty is everything that could be desired. Cases of discipline or serious disorder are almost unknown.<sup>2</sup>

The Catalogue of Fairmount Academy for 1886-1887 gives the following note on discipline:-

Catalogue, Fairmount Academy, 1886-1887.

1 Catalogue, Bloomingdale Academy, 1863.

2 Ibid, 1895 to 1896.

The object of the institution is to give thorough training of the mental powers, to establish students in habits of self-reliance and industry, to inculcate moral and religious instructions, to assist those who may come under its influence in becoming their own masters.

In view of the above the institution has adopted for its government the following requisitions:

Regularity.	No immorality.
Punctuality.	Observance of all required study hours.

These regulations are not intended to restrict the student from any proper liberties, but to assist him in forming desirable habits.<sup>1</sup>

The following are taken from the General Items in the catalogue of Spiceland Academy for 1880 - 1881:-

The government of the school is based upon the idea that manhood is more than scholarship, and that self-respect and self-control, on the part of the student, are important factors in the formation of character. Greater stress is laid upon thoroughness of instruction and accuracy of knowledge, than upon rapidity of advancement....

The managers of the school are very careful to make this an institution in which students who are away from home and its restraints, will be surrounded by good, moral influences, and in this they have the co-operation of the citizens of the village....

There no beer, liquor, or billiard saloons in the village.

No student whose influence is known to have a corrupting tendency, will be retained in the school.<sup>2</sup>

So governed with principles such as these the academies strove to carry out their purpose. "Anything that approached immoral was frowned upon. There was a safe, sane religious flavor to everything although nothing was sectarian. The opening exercises were filled with religion and sacredness. There was constant reference to those Friends who made the school possible," said a Spiceland Academy graduate of 1906.<sup>3</sup>

1 Catalogue, Fairmount Academy, 1886-1887.

2 Catalogue, Spiceland Academy, 1889-1890.

3 Grover Van Duyn, Interview.

The teachers of the academies as well as the supervising committees were responsible for this atmosphere. As in all Quaker schools the teachers were chosen with consideration of their Christian character as well as their intellectual qualifications. It was indeed a rare exception when their influence was not of the best and such a one was speedily dismissed by the committee. The students could truly look to their instructors for examples of the morals taught them.

In all the schools, study hours were strictly observed and rules concerning bedtime were strictly enforced. In Thomas Newlin's first years as principal of Spiceland Academy, he was a young man, unmarried and lived at the boarding house as superintendent of the boys. The father of the writer was a student there and one night disobeyed the rules of staying out because there was a comely Quaker maid in a home nearby in whom he was much interested.<sup>1</sup> The hour grew much later than the boy thought and was approaching midnight when he slipped across the campus to the boarding house - an inconceivable hour for a student in a Friends' school to be abroad. Imagine his consternation when as he approached the boarding house another figure loomed from the darkness. A meeting and recognition was inevitable for they were just before the boarding house. The boy said "Good evening" and "Good evening" answered the voice of the young superintendent. 'Tommy' Newlin had also found an interesting Quaker maiden. The boy expected a severe reprimand but none was forthcoming - for it seems the superintendent felt

J. SYMONS, Correspondence.

Salogues, Spiceland, Fairmount, Bloomingdale, Central Academies.

1 Marshall N. Hittle, Reminiscences.

rules he did not obey should not be enforced on others. So the spirit of fairness permeated the institutions.

The salary of the teachers was of course much less than the present scale of wages. Also, the salaries in the earlier academy period were much less than in later days. In the Union High School at Westfield, in 1861, John R. Hubbard was engaged as teacher to serve as principal and teach the subjects usually pursued in an academic course of instruction including the Latin and Greek Languages and higher mathematics, also, give occasional lectures on subjects connected with the course of instruction.<sup>1</sup> He was engaged to teach one and two-thirds scholastic years - three sessions to a year - fourteen weeks to a session for the sum of only \$1100.00 which made a monthly salary of about \$60.00. At the same time, an assistant was engaged for \$15.00 (a woman),<sup>2</sup> so it can be seen the wage scale varied, as also varied the opinion of the respective value of the services of men and women teachers. In the Popular Ridge Seminary, in the same period, Isaac Jones was paid \$75.00 per month.<sup>3</sup>

The qualifications of the teachers were very good indeed. Many were college graduates and in the catalogues it is indicated that some had their Master's degree.<sup>4</sup> Many who were not graduates were well prepared for teaching.

The curriculum became broader as time went on. The following

1 Mary Baldwin, "Union High School," (unpublished).

2 Ibid.

3 L. J. Symons, Correspondence.

4 Catalogues, Spiceland, Fairmount, Bloomingdale, Central Academies.



schedule of studies from catalogues in the years indicated show the growth of the curriculum. It is also to be remembered that each academy had a grammar department and some had a primary department which broadened its field.

In the 1863 catalogue of Bloomingdale Academy, when the school was under the principalship of Barnabas C. Hobbs, the Elementary, Intermediate and Academic course of study was given as follows.

#### ELEMENTARY DEPARTMENT

Spelling	- - - - -	Gummere
Reading	- - - - -	School Friend
Writing	- - - - -	
Defining	- - - - -	Webster
Arithmetic	- - - - -	Ray
Drawing	- - - - -	
Geography	- - - - -	Colton and Fitch, Int.
Grammar	- - - - -	Brown
Primary Philosophy	- - - - -	Parker
Composition	- - - - -	
Price	- - - - -	\$5.00

#### MIDDLE COURSE

Arithmetic	- - - - -	Ray
Geography	- - - - -	Colton and Fish
Grammar	- - - - -	Brown
History of U. S.	- - - - -	Goodrich and Wilson
Natural Philosophy	- - - - -	Parker
Drawing	- - - - -	
Physiology	- - - - -	Cutter
Algebra	- - - - -	Ray's First Lesson
Des. Astronomy	- - - - -	Smith and Burritt
Composition	- - - - -	
Price	- - - - -	\$6.50

#### ACADEMIC COURSE

##### First Year

General History	
English Composition	
Political Economy	- - - Wayland

## First Year (Continued)

Algebra - - - - - Ray's Second Part  
 Geometry - - - - - Davies  
 Trigonometry - - - - - Davies  
 Surveying - - - - - Davies  
 Chemistry - - - - - Youman  
 Physical Geography - - Fitch  
 Botany - - - - - Gray  
 Latin and Greek - - - Grammar  
 Latin and Greek - - - 1st. Lessons

## Second Year

Int. Philosophy - - - Abercromie  
 Moral Philosophy - - - Dymond  
 History (continued) - -  
 English Composition  
 Geology - - - - - Hitchcock  
 Trigonometry - - - - - Lewis and Loomis  
 Analytical Geometry - Loomis  
 Latin - Viri Romae or Reader Testament  
 Greek - Greek Reader - Anthon Testament

## Third Year

Rhetoric  
 Evidences of Christianity  
 Herschel's Astronomy  
 Scripture History  
 Caesar  
 Virgil  
 Greek Testament, continued  
 Ancient History  
 Price - - - - \$8.00

In addition to the above, a commercial course was offered. This course, included Business Transactions, Book-keeping and Penmanship. In later years, a Teachers Normal Course was given as was true in the majority of Friends' Academies.

Ten years later, Spiceland Academy was offering the following course which is interesting in comparison. The texts may vary as much because of change in locality as because of changing times. For instance, the McGuffey Reader would not be found in the Bloom-

ingdale schools for their own principal, Barnabas C. Hobbs, had edited a series of Readers especially for Friends' schools, the School Friend.

The following schedule is taken from the Spiceland Academy Catalogue for 1873 - 1874:

# PRIMARY DEPARTMENT

## Grade C

Spelling First Reader Chart Lessons

## Grade B

First and Second Readers, (McGuffey)  
Writing with Pencil  
Oral Lessons in Arithmetic and Geography

## Grade A

Third and Fourth Readers, (McGuffey)  
Writing  
Primary Arithmetic (Felter\*)  
Primary Geography (Guyot)

# INTERMEDIATE DEPARTMENT

Writing  
Fifth Reader (McGuffey)  
Arithmetic, No. 1, (Felter)  
Intermediate Geography, (Guyot)

## GRAMMAR SCHOOL

Writing  
Spelling  
Reading  
Geography (Guyot)  
Grammar School Arithmetic (Felter)  
English Grammar (Harvey and Swinton)  
Physiology (Jarvis)  
United States History (Barnes)  
Latin Lessons (Harkness)  
Exercises in Composition

## HIGH SCHOOL - CLASSICAL COURSE

## FIRST YEAR

First Term - Algebra (Ray)  
 Latin Grammar and Reader (Harkness)  
 Philosophy (Steele)

Second Term Algebra  
 Caesar  
 Outlines of History (Weber)

Third Term - Algebra  
 Caesar (continued)  
 Rhetoric

## SECOND YEAR

First Term - Geometry (Robinson)  
 Latin (Virgil)  
 Mental Philosophy (Hickock)

Second Term Geometry  
 Virgil, continued  
 English Literature (Hart)

Third Term - Trigonometry  
 Cicero's Orations  
 Chemistry (Steele)

## THIRD YEAR

First Term - Moral Philosophy (Hickock)  
 Cicero's Orations, continued.  
 Geology (Steele)

Second Term Astronomy (Ray)  
 Logic (True)  
 Political Economy (Perry)

Third Term - Surveying (Gummure)  
 History of Civilization (Guyot)  
 Botany (Wood)

Later catalogues of these two schools and of Fairmount and Central Academies show still other courses offered and texts used but listing of them is unnecessary for they are so nearly contem-



porary with our own period that they are more familiar to those in the school world.

The Normal Course mentioned in a previous paragraph was given usually in the spring term<sup>1</sup> in order that teachers might attend. However, some schools when first instituting the Normal Department offered the course in the month preceding the opening of the elementary schools.<sup>2</sup> The demand, however, became so great that some of the larger academies offered a Normal Course which extended throughout the entire academic year. In Spiceland Academy, the Normal Course listed in the catalogues of 1906-07 and 1907-08 gives Grammar, Arithmetic, U.S. History, Physiology and Geography as the subjects in the Fall and Winter Terms. In the Spring Term, when many teachers came into the Normal Department for additional training, Method Reading and Psychology were added to the other studies.

A chart showing the enrollment in the different academies shows the trend of attendance much better than a discussion can. Often a chart class was included in the academy enrollment, thus making the number much larger. Such was the case in the first years shown for Spiceland Academy. After 1890, the catalogue shows no primary course offered. The public school system had taken over the responsibility of the elementary department. The following chart gives such attendance as could be gleaned from the reports to the Yearly Meetings and from the catalogues of the academies:

1 Catalogue, Spiceland Academy and Normal School, 1906-07.

2 Ibid. 1873-74.

1873-74	90	152	81		
1874-75	90	128	69	120	170
1875-76	111	230	82	102	203

PARTIAL LIST OF ENROLLMENT IN FRIENDS' ACADEMIES, 1858-1923.<sup>1</sup>

Blooming- dale	West- field	Farmers' Institute	Central	Spiceland	Fairmount	Honey Creek	Sand Creek
1858 - 189	'	'	'	'	'	'	'
1859 - 200	'	'	'	'	'	'	'
1860 - 192	'	110	'	'	'	'	'
1861 - 126	66	100	'	'	'	'	'
1862 - 113	36	100	'	'	'	'	'
1863 - 142	88	100	'	'	'	'	'
1864 - 170	200	98	'	'	'	'	'
1865 - 173	215	134	'	'	'	130	'
1866 - 174	236	140	'	'	'	136	'
1867 - 132	'good	'good	'	'	'	129	'
1874 -	'	'	'	446	'	'	'
1875 -	'	'	'	445	'	'	'
1876 -	'	'	'	445	'	'	'
1877 -	'	'	'	same	'	'	'
1878 -	'	'	'	371	'	'	'
1879 -	'	'	'	369	'	'	'
1880 -	'	'	'	360	'	'	'
1881 -	'	'	'	larger	'	'	'
1882 -	'	'	'	376	'	'	'
1883 - 109	110	'	'	398	'	'	8 39
1884 - 132	225	'	70	'	'	'	52
1885 - 73	340	'	93	'	'	'	18
1886 - 99	'	'	90	371	'	'	49
1887 - 112	206	'	95	'	'	'	'
1888 -	'	'	75	397	135	'	'
1889 - 95	'	'	75	374	'	'	'
1890 - 90	152	'	81	'	'	'	'
1891 - 90	125	'	69	120	170	'	'
1892 - 111	230	'	82	102	203	'	'

<sup>1</sup> Taken from Yearly Meeting Reports and available catalogues.

## ACADEMY ENROLLMENT (Continued)

	<u>Bloomington</u>	<u>Westfield</u>	<u>Central</u>	<u>Spiceland</u>	<u>Fairmount</u>
1893 -	120	344	99	95	
1894 -	104	310	113		
1895 -	103	316	101	120	139
1896 -	100		101	109	157
1897 -	76		138		
1898 -	94	75	144	150	130
1899 -	108	62	105	150	186
1900 -	95	57	75	117	188
1901 -	93	75	58	108	123
1902 -	83		52	94	107
1903 -	68		same		122
1904 -	82			98	120
1905 -				96	142
1906 -				84	135
1907 -				78	114
1908 -			60	77	110
1909 -				83	114
1910 -				81	141
1911 -		Close		84	141
1912 -				74	168
1913 -				55	178
1914 -	66				
1915 -				68	157
1916 -	Close			73	177
1917 -				66	
1918 -			Close	64	
1919 -				104	140
1920 -				109	140
1921 -				111	120 average
1922 -				Close	130 "
1923 -					125 "
					Close

Extra-curricular activities flourished in the academies and seminaries. Debating societies and literary societies took the place of the old time spelling matches. A graduate of Central Academy in 1890 told of inter-academic contests in oratory, declamations and athletics with Fairmount, Westfield and Spiceland Academies. In athletic contests, Field Day has long been a red letter day in Spiceland Academy. The present tense is used for the tradition has been carried over into the high school and is quite renowned. It is a day of contests, home-coming, class reunions and much good fellowship. Of extra curricular activities and school life in general, Professor Allen D. Hole of Earlham College writes:

As a student in Central Academy at Plainfield, Indiana, in the years from 1882 to 1885, I found the school inspiring because of the associations it provided (1) with the splendid teachers in charge, and (2) with a group of fellow students who appreciated the opportunities then offered. The atmosphere of the school was one marked by sympathetic co-operation, intellectual beauty, an expectation that offered opportunity would be matched by accepted responsibility, and an assumption that spiritual values outweighed all others in importance.

The activities were directed chiefly to the study and as complete a mastery as possible of the subjects set down in the curriculum. There were, however, distinctly subsidiary and minor regular activities in the field of student organization (but not many of them). In these student organizations the teachers assisted but the chief purpose was to afford occasional opportunity to students to appear in a variety of forms of public performance. These matters of machinery of organization were, however, secondary to the chief moving power of the institution, namely, the strength of character and quality of fiber of soul of the teachers who made the school what it was.

Much more could be said of academic life and influence -

1 Allen D. Hole, Correspondence.



it is a story never completely told for it lived long years through the middle and close of the past century and with slight variations into the twentieth century, and still lives in the memories of hundreds of former students. The academies were the peak of success in Friends education. The Friends' common schools were the beginning of their program of education and came in what might be called the experimental stage. By the time a definite program and system was worked out, some of the common schools had already passed into public hands but the academies remained as a special field of Friends' endeavor. This was true of course not only of Friends but of other denominations and private institutions.

The brief histories of the individual schools give further vision into the story of academy days. As with the common schools, it is difficult to draw the line between the two and to ascertain whether a school should be classed as an academy. This has been done as well as the information at hand permits. All cannot be told of each- and much has been forgotten which never can be told.

Academy Building." In a few years, an addition was made and the school launched on its career as an academy - and such it remained through many years, Clarkson and Hannah Davis and other women.

- Batcher, "A History of Spiceland Academy, 1826-1921 (thesis).  
 Draper, "Spiceland Community and Schools" (unpublished).  
 Cotton, Education in Indiana, p. 477.  
 History of Henry County, Indiana, 1904, p. 332.  
 Painter, "Spiceland School" in New Castle Daily Tribune, 2nd  
 8th, 1901.  
 Spiceland Academic, 1923.  
 Catalogues of Spiceland Academy, 1864 to 1916.  
 Draper, "Spiceland Community and Schools" (unpublished).

## SECONDARY SCHOOLS IN INDIANA YEARLY MEETING

## SPICELAND ACADEMY

Spiceland,<sup>1</sup> unlike many other communities, has preserved a record of her schools and interesting histories may be had from several sources. Briefly, her school history is this:-

Legend tells us that in 1826 the first school was held in the Spiceland community in a barn belonging to Isaac Hodson... (some say a pole cabin instead of a barn). Information gleaned from records causes us to believe that only one term of school was held in the barn. The next year, 1827, a school building was erected, a little larger than the regular cabin home of the pioneer, and this school building was built of round logs of the surrounding forests.<sup>2</sup>

In 1832, a frame meeting house was built in anticipation of the monthly meeting and the big meeting house was given over to school purposes. About the latter part of 1835, a one story frame house was built at the cost of \$400.00. Early in 1859, a committee was appointed by the monthly meeting to secure funds to erect a brick building but could not raise enough. With the help of Spiceland Preparative Meeting, a frame two story structure was erected which became the north wind of what came to be known as the "Old Frame Academy Building." In a few years, an addition was made and the school launched on its career as an academy - and such a career. Through long years, Clarkson and Hannah Davis and other worthy

- 1 Hatcher, "A History of Spiceland Academy, 1826-1921 (thesis).  
Draper, "Spiceland Community and Schools" (unpublished).  
Cotton, Education in Indiana, p. 477.  
History of Henry County, Indiana, 1884, p. 352.  
Painter, "Spiceland School" in New Castle Daily Tribune, Aug. 8th. 1901.  
Spiceland Academician, 1920.  
Catalogues of Spiceland Academy, 1864 to 1916.
- 2 Draper, "Spiceland Community and Schools" (unpublished).

teachers created a spiritual and educational atmosphere which was not excelled throughout the state. In 1864, there were students from North Carolina, Ohio, Iowa, Kentucky and Kansas. Everything possible was done for the betterment of the Academy, - it was legally incorporated, an endowment was raised, the curriculum was enriched, equipment was added. Spiceland Academy became known and respected far and wide. The first brick building was erected in 1872 and enlarged in 1878. *the district was destroyed by fire*

The primary and intermediate departments were continued until 1882 when they were combined into the regular eight year course. Soon, the Old Academy Building was "loaned" to the township which maintained 'common school' in it. From 1864, an excellent normal course for the preparation of teachers was offered. Between 1890 and 1900, as the state system developed, the high school pupils began to be transferred to the Academy for instructions. So famed was the academy that there never seems to have been a thought of establishing a high school as a separate institution. The Academy was given new life in 1909 by the Kimmel bill which made possible the use of public funds. A fine modern building was erected in 1914, and it seemed that with the aid of public funds Spiceland Academy had a long and useful career ahead. The withdrawal of this aid in 1921 was a death blow to the Academy, and in 1922, it became a township school. *lands of old Richsquare," in the New Castle*

*Times, June 17th. 1922.*

*Wm. W. Healy, "Richsquare and Bethel." (unpublished).*

*Eva B. Rielt, RICH SQUARE ACADEMY*

*Richsquare, N.C. Correspondence.*

Richsquare, three miles northeast of Lewisville, is one of  
*Robert P. White, Correspondence.*

the oldest settlements in eastern Indiana! A log meeting house was built soon after 1820 and served, also, as a school house. It was a building of the most primitive type having no floor and was heated by a fire in the center, with a long slim pole in the fire to induce the smoke to go up to the hole in the roof. This building was destroyed by fire and another built for meeting and school purposes in 1832. In 1841, a school house was built. This and the most of the books in the district was destroyed by fire one night in 1848 or 1849. It was rebuilt and in 1850 both church and school were destroyed by fire - both fires~~d~~ having been set by a boy who disliked school. They were both rebuilt within a year and the school used until about 1870. At that time a two story brick building was built with township funds; but the Friends continued in complete control of the hiring of teachers and management of the school until 1893. This brick school was called the "Richsquare Academy" and in 1870, was termed "the head of educational interest in Henry County." In 1894, a high school was begun and continued until 1913 when the Richsquare and Lewisville High School were combined at Lewisville. Later the grades also were taken to Lewisville - and "the head of educational interest" became an empty building.

- 1 Daniel Newby, "Memoranda of Old Richsquare," in the New Castle Times, June 17th. 1922.
- Emma W. Henby, "Richsquare and Bethel." (unpublished).
- Eva B. Hiatt, Correspondence.
- Henrietta White, Correspondence.
- Laura Parker, Correspondence.
- Robert P. White, Correspondence.



FAIRMOUNT ACADEMY<sup>1</sup>

Fairmount Academy, "Queen of the Hilltop" was established by the Northern Quarterly Meeting (now Fairmount) and opened in 1885. The building was erected at the cost of about \$10,000. It came as a result of a desire for the establishment of an institution of higher learning such as Spiceland Academy for Fairmount and surrounding communities. Both academic and grammar departments were opened. In 1888, it was incorporated, and a contract was made with the town of Fairmount for schooling the children of the corporation to a certain extent. In 1893, the need was felt for more room and better equipment. The old building was sold and a new modern structure erected northwest of town on land donated by Nixon and Louisa Rush. In 1887 the number of graduates was two, in 1913, the number was forty-four. So the school grew - having many departments and drawing from a large part of the surrounding country. In 1904, with the aid of Allen Jay, \$20,000 was raised for endowment. The school continued with increasing popularity and success until state funds were withdrawn from the support of private schools in 1919. A valiant effort to raise \$100,000 endowment was made but failed and Fairmount Academy passed into history in 1926.

1. Indiana Yearly Meeting, Minutes, 1885-1923.  
 Cotton, Education in Indiana, p. 479 ff.  
 Ancil Ratliff, Correspondence.  
 Fairmount Academy Catalogues, 1886-1887, 1913-1914.  
Fairmount Academy Endowment Fund Campaign, (pamphlet).  
 Raymond Elliott, Correspondence.

Silver Buff, Correspondence.

# NEW PORT AND NEW GARDEN SCHOOLS<sup>1</sup>

Newport, now Fountain City, had splendid schools from the period 1825 to 1865, all taught by Friends and undoubtedly under the care of the Monthly Meeting although the church records have very little to say about them. The Anti-slavery Friends gave up a separate organization in 1856 or 1857 and sold their Yearly Meeting house at Newport to Friends who converted it into a two room school supported by subscription. The school was a great success and soon came under the direction of the New Garden Quarterly Meeting. Both elementary and higher branches were taught and the school won a wide reputation. Many from a distance boarded in the community and attended school. A new school to care for the increased attendance seemed imperative. It was decided after deliberation that the school should be placed near the Quarterly Meeting house at New Garden. The change was completed in 1866.

New Garden had monthly meeting schools in its earlier history but in 1866 a two room school (brick) was built near the meeting house. John and Mattie Binford (his sister) conducted some very successful terms of school there. "Friends children 'boarded in' from various places as well as many young man and maidens not of our society. The interest was high, and the instruction of first academic quality as well as of good moral tone.<sup>2</sup>

- 1 Huff, "Friends Schools at Old Newport, Indiana (unpublished). Rhodes, "New Garden and Newport Schools, (unpublished).
- 2 Oliver Huff, Correspondence.

By 1874, public money was being used to help support the school but week day meeting of the Friends was attended until 1876. Isaac Hollingsworth and Benjamin F. Trueblood were noted teachers who taught for a time in the New Garden School.

#### SOUTH WABASH ACADEMY<sup>1</sup>

South Wabash Academy was operated by the Friends in Wabash from 1873 to 1877. A large building had been erected in 1861 and used as a "Water Cure Sanitarium" until 1866 when it was purchased by a company of stock holders and a Female Seminary established by them. This was the school grounds and building purchased and used by the Friends for South Wabash Academy. It was a three story building with two cottages and a gymnasium separate. This main building was used for living quarters and dormitories as well as for school purposes. In the Catalogue of the Academy for 1874 to 1875, the enrollment is given as sixty-six in the academic and grammar departments. Primary work was also offered. The boarding school was run in connection with the school with one of the teachers and his wife in charge. It was discontinued in 1877 because of lack of funds.

- 1 Leola Hockett, Wabash County Historical Society, Correspondence. Catalogue of South Wabash Academy, 1874 to 1875.  
William Moffit, Interview.  
Diary of Daniel Hutchen, 1875 to 1876.  
"A History of Wabash Friends Meeting" (unpublished).  
Essie Hutchens Harden, Interview.

E. Haughton, "A Memorial of Wm. Haughton" (unpublished).  
Hart, Indiana Schools and Men Who Have Worked in Them, p. 24.  
Horton, Education in Indiana (1934 ed.) p. 25.  
Stone, History of Education in Indiana, p. 56.  
Stone, op. cit., p. 56.

DOVER SCHOOL<sup>1</sup>

Dover Monthly Meeting (now Webster) in New Garden Quarter had schools conducted much earlier than 1860, but no minute appears in the record until that year. In that year two schools were conducted. As early as 1867, the schools were of such a character as to be classed as a high school. Two teachers were employed. In 1870, a nine month term was given "to good satisfaction." It seems the Monthly Meeting discontinued control of the school in 1874, but for some years thereafter a public school was conducted in the monthly meeting schoolhouse.

BEECH GROVE SEMINARY<sup>2</sup>

Beech Grove Seminary was not a church school, but owned and controlled through its long years of service by Friends and under the direction of noted Friends as teachers - it deserves mention in the list of Friends schools. It was opened near Liberty, Indiana in 1827, under the care of the noted educator, William Haughton, who was its 'guiding light' for twenty-one years. He made it a worthy school of English type (as he was an Irishman educated in English schools) and it became a noted school - one of the first and most successful private seminaries of the time. Boone said, "The course was liberal in scope and strongly religious."<sup>3</sup>

- 1 Clarence Votau, "Report of Dover Friends School" (unpublished). Oliver Huff, Correspondence.
- 2 R. E. Haughton, "In Memoriam of Wm. Haughton" (unpublished). Smart, Indiana Schools and Men Who Have Worked in Them, p. 55. Cotton, Education in Indiana (1934 ed.) p. 85. Boone, History of Education in Indiana, p. 66.
- 3 Boone, op. cit., p. 66.



## CARTHAGE ACADEMY <sup>1</sup>

The beginning of the Friends' Academy at Carthage was a log cabin about a square south of the present railroad station. School was held in this building in 1830 and 1831. Within the next ten years, a second building was built southeast of the "village". This was a one story frame building. In 1840, this building was moved to the lot opposite the Friends' meeting house and later was moved farther up Main Street. In 1849, a more pretentious frame building was built. Later, this was replaced by a brick building, which in its day was very excellent. This latter was used as an academy and supplied the educational needs of the town for many years. Hiram Hadley taught here for a few years. There was no other school system in Carthage but in 1878 both elementary school and academy were taken over by the public school system. It was quite prosperous during its existence but it seems it has passed from the minds from the present residents of the town and the information concerning it is meager.

<sup>1</sup> Gary and Thomas, History of Rush County, I, 353.  
Lucy Hill Binford, Correspondence.

AMBOY ACADEMY<sup>1</sup>

The Miami Reserve was not opened for settlement until ~~1845~~ about 1845 and the Friends settlement which grew near the present town of Amboy did not complete a meeting house until 1851 or 1852. This meeting house was 'double; one room was used for school purposes. The school grew rapidly in numbers from the first enrollment of twenty. At the close of the Civil War, The town of Amboy was laid off, the Logansport-Marion railroad was built and the population of the town grew accordingly. In the meantime, a commodious two room frame church had been built to accomodate the Wabash Quarterly Meeting which met there twice a year. The school question was solved by the township taking control of the 'common branches' which were taught in one room of the church and the meeting directing a school in the higher branches in the other room.\* This school was paid for by tuition and subscription. This arrangement continued from 1868 to 1872 when the Academy building was built. In this, the higher branches occupied the upper floor and the 'common branches' the lower. It continued as a strictly Friends school until the early eighties when it became a township school. One who was both teacher and pupil said:

It was never a large or flourishing institution but it has paid, and paid well, for what it cost.<sup>2</sup>

- 1 Pearson, "Some Reminiscences of Amboy Academy" (unpublished).  
Cotton, Education in Indiana, p. 482.  
2 Jonathan Pearson, Correspondence.

## SECONDARY SCHOOLS OF WESTERN YEARLY MEETING

BLOOMINGDALE ACADEMY<sup>1</sup>

Bloomington Academy was established as Western Manual Labor Institute in 1845 by the Friends of Western Quarter and Harvey Thomas, a teacher from the East. Opened temporarily at Throntown, the school was moved to a forty acre farm near Bloomfield (now Bloomington) in 1846. The experiment of industrial shop work was given up after the first few years. More adequate quarters for the school were provided when the main building burned in 1849. Barnabas C. Hobbs was called to succeed Thomas as principal in 1851. At that time the name of the school was changed to Western Agricultural School. The agricultural idea, as the industrial one, did not succeed and within the next few years, all the farm was sold with the exception of fifteen acres and the school became strictly academic. In 1860, it became in name Bloomington Academy and as such became famous. In 1861, an enrollment of one hundred and forty eight was reported. At that time, elementary, intermediate, academic and commercial courses were offered. Later, a normal course was given. Barnabas C. Hobbs continued with the Academy for fifteen years and to him in great measure was due its rise to popularity and excellent

<sup>1</sup> "Old Bloomington Academy" in The Indianapolis News, July 30, 1932.

Semi-centennial of Western Yearly Meeting, p. 187.

Catalogues of Bloomington Academy, 1863 to 1914.

Harlow Lindley, "Origin and Growth, etc."

Boone, op. cit., p. 76.

Cotton, op. cit., p. 478.

standards. Other efficient principals after him were: David W. Dennis, Andrew Mitchell, Seth Hastings, Thomas Armstrong and Josiah Edwards. In the Semi-centennial Celebration of Western Yearly Meeting this tribute was given Bloomingdale Academy:

No school in the entire Yearly Meeting has extended a greater influence for usefulness. From its doors have gone forth hundreds of young men and women with broader views of life and through them this Academy has sent its uplifting power on in ever widening circles.<sup>1</sup>

It encountered the difficulties and conditions which faced all the other Friends' academies and in 1915 was sold to the township. In 1919, the old academy building, erected in the eighties, was burned and replaced by a modern high school building. The building which was once the main academy building and later became the famous Dennis Hall of Academy days, still stands on the old campus, near the Bloomingdale Friends' church.

school grew in attendance and interest, developing a high standard of scholarship. UNION HIGH SCHOOL<sup>2</sup>

Union High School, sometimes known as Westfield Friends Academy, was established in 1861, by Union (now Westfield) Quarterly Meeting. There was no high school in Hamilton or the adjoining counties. The name given it, Union Quarterly Meeting High School was soon shortened to Union High School. It continued for about 18 years as a strictly church school under direct

1 Semi-centennial of Western Yearly Meeting, p. 187.

2 Mary Baldwin, "Union High School" (unpublished).  
J. F. Haines, Hamilton County History, p. 324.  
A. Rosenberger, Souvenir of Friends Schools, p. 79.  
Semi-centennial of Western Yearly Meeting, p. 188.



control of the Quarterly Meeting through trustees appointed by the meeting. A two story brick building (still a part of the present building) was erected on a plot of ground just south of the meeting house at the cost of \$2,055.00, raised by private subscription. The time set to open the school was the first second day in the first month, 1861. A contract was made with John R. Hubbard to teach one and two thirds scholastic years- three sessions to a year-fourteen weeks to a session. He was to teach these five sessions for \$1100 and "to serve as principal and teach the subjects usually pursued in an academic course of instruction including the Latin and Greek languages and the higher mathematics- also to give occasional lectures on subjects connected with the course of instruction."<sup>1</sup> His assistant was to receive \$15.00 per month. Through the following years, the school grew in attendance and interest, "developing a high standard of scholarship which won recognition from colleges... as well as neighboring communities."<sup>2</sup> By 1888, graduates were admitted without examinations to the State University, Purdue, DePauw, and Earlham. In 1879, serious damage was done the school property by a severe storm. The Quarterly Meeting did not feel itself able to make the necessary repairs. To meet this situation, the school was transferred to an association formed by

<sup>1</sup> Mary Baldwin, op. cit. Very little seems to be remembered of  
<sup>2</sup> Ibid.

those interested in maintaining the school. This association was composed of Friends who annually appointed a board of directors for the school. In 1880 to 1885, a new building was erected and about 1895, a fourth year was added. About 1891, an agreement was made with the township trustee whereby the building was leased to him for a seven month school term. A private subscription school completed the spring term. It continued thus until 1897 when the contract with the trustee expired and it returned to its former plan of tuition school. Its last year was the school year 1910-1911. The Union High School Corporation still exists and holds the original property. The discontinuance of the school was due to small attendance which made it impossible to maintain proper standards and equipment. This came as a result of the building up of the township high school. The property since 1911 has been leased to William Smith, who conducts a Bible Seminary there.

supervised the control of the school. A part of the time the school was Richland Academy.

Richland Academy, in the northern part of what is now Carmel had its beginning in a log meeting house which was erected in 1833. In 1835, another room was added to the house and used for school purposes. The school was elevated to the rank of an academy in the sixties and a building was erected near the old Richland meeting house. Very little seems to be remembered of its history. It was laid down about 1890 when the new Carmel

1 Jones, op. cit., II. 708.

Walter T. Carey, Interview.

Semi-centennial of Western Yearly Meeting, p. 65.

Haines, op. cit., p. 324.

high school in the south part of town was completed by the township.

#### BLUE RIVER ACADEMY<sup>1</sup>

The first school in the Quaker neighborhood in Washington County was at 'Old Church' two miles northeast of Salem in 1815, and conducted in the meeting-house. In 1817, the first school-house was built five miles northeast of Salem. In 1822, a hewed log house was built a mile nearer town and used for five years. In 1828, a brick building of two rooms was built near the Blue River Friends meeting-house, three miles north east of Salem. This was a monthly meeting school and school continued there until a frame house (which is still standing) was built in 1860 and Blue River Academy was founded. It continued until 1888 when it was made a township district school. In 1896, the township high school was added, and from 1899 to 1909, Friends supervised the control of the school. A part of the time the school was kept open by private subscription. In 1909, it was turned entirely into the hands of the township which now maintains a district school there. An old resident says:

It was a large school, sixty to sixty-five years ago, taught by some most devoted Christian men and women... It was attended by young men and women who were preparing to teach from several counties in the south part of the state.<sup>2</sup>

<sup>1</sup> William B. Lindley, Correspondence.

C. W. Pritchard, Correspondence.

Christian Stiefel, Correspondence.

<sup>2</sup> C. W. Pritchard, Correspondence.

CENTRAL ACADEMY<sup>1</sup>

Central Academy at Plainfield was established in 1882 under the joint management of Plainfield, White Lick and Fairfield Quarterly Meetings. Later in 1894, Danville Quarterly Meeting joined in its control. Five thousand dollars was raised by subscription, and a building was erected on five acres just east of the Yearly Meeting Grounds. However, the first term of school was held in the town hall in 1882, and the lower floor of the new building was occupied in 1883. A primary course was also offered. The enrollment was about seventy. In 1887, \$2,000 was raised to liquidate the debt of the school. It grew in favor and confidence of the other academies and colleges, the students being admitted without examination to Ealham, DePauw, Butler, and Purdue. In 1896, \$3,000 was raised for a needed annex and furnace. 1897 was the banner year of the institution - one hundred and twenty-one being enrolled. But 'low tide' followed 'high tide'-from 1901 to 1905 only about fifty pupils enrolled each year. In 1905, the Quarterly Meetings raised \$14,000 endowment but just as things looked brighter for the financial future of the school, the building burned in 1906. It seemed that Central Academy was at an end, but its many friends raised a sub-

- 1 Mimie Anderson, Correspondence.  
 Minutes Fairfield Quarterly Meeting, 1868-1908. "  
 Mira R. Cope, "History of Plainfield Quarterly Meeting, 1908.  
 Cotton, op. cit (1904 ed.) p. 479.  
 Rosenberger, op. cit. p. 991.  
Semi-Centennial, etc. p. 190.  
Central Academy Catalogue, 1883 to 1884.



scription fund and erected a new building. In 1903, sixty students attended. Later, however, the interests of the separate quarters were centered nearer home and it was turned over to Plainfield Quarterly Meeting and later still to Plainfield Monthly Meeting. It was 'laid down' in 1918, and in 1921, the grounds and building were sold to the township for a Senior High school. The endowment money and money from the sale of grounds, building and equipment, \$34,000 in all, was turned over to Earlham College Endowment.

#### FARMERS INSTITUTE<sup>1</sup>

Farmers Institute, nine miles southwest of Lafayette, was organized and opened in 1851, by Greenfield Monthly Meeting. Of it, Allen Jay says in his Autobiography:

Farmers' Institute was an academy built by the Friends of Greenfield Monthly Meeting, in order that they might have their children educated at home. It was located in a grove between two prairies, one Wea Plain, and the other, Shawnee Prairie, not far from the meeting house. They erected a boarding house that would accomodate about thirty boarders... The spirit of education was felt throughout the surrounding community, and it became the center of a widespread influence for good, a number of Friends moving into that neighborhood to educate their children.<sup>2</sup>

Moses C. Stevens was principal for several years. The enrollment was near a hundred from the first. There was a primary, intermediate and advanced department. It was supported entirely by tuition and subscription. A high standard of work was maintained.

- 1 Allen Jay, Autobiography. p. 70  
Elizabeth Chappell, Correspondence.  
Harlow Lindley, "Origin and Growth of Education, etc."  
Semi-centennial of Western Yearly Meeting, p. 188.
- 2 Allen Jay. op. cit. p. 70f.

tained, written examinations being held at the close of each month and the grades read up before the committee in charge of the school. Oral examinations for the classification of students were held at the opening and closing of each term.

Because of the improvement in the public schools, the need for the academy passed and the school as a Friends institution was given up in 1876. It was closed in 1888, and its work taken over by the public schools. The building is now used as Farmers Institute church.

and in the frame church erected later. The Monthly Meeting records show a POPLAR RIDGE SEMINARY<sup>1</sup>.

Poplar Ridge Seminary, west of Carmel, was under the control of Poplar Ridge Monthly Meeting. When the Friends meeting was established in 1850, ground was given the meeting for a school by Jonathan and Drusilla Wilson. Here beside the meeting house, a log school was raised which early in the sixties gave way to a two room frame house. This two room school became the 'Seminary' maintained by subscription and successfully conducted as a seat of higher learning for several years. About 'seventy-one' the 'seminary' burned and the township trustee built a two room frame building to replace it. The Monthly Meeting gave up the control of the school but Friends were still consulted in the management of the school and in hiring teachers. At times when funds were exhausted, school was continued through the efforts

1 L. J. Symons, Correspondence.

Harry Symons, Correspondence.

Haines, op. cit., p. 324. Monthly Meeting, p. 168.

Monthly Meeting, p. 168.

Monthly Meeting, p. 168.

of the Friends by subscription. The school and building was moved from Poplar Ridge to its present location at Clay Center about one and one-half miles south in 1892 where a new building has since taken its place. ~~Paris, were left in the hands of~~

~~Friends until 1892 when the school was taken over by the~~

and moved to NEW LONDON QUARTERLY MEETING SCHOOL<sup>1</sup>

New London Quarterly Meeting School had its beginning as a monthly meeting school under the care of Honey Creek Monthly Meeting. School was conducted in the log church erected in 1842 and in the frame church erected later. The Monthly Meeting records show an enrollment in the school of from thirty to seventy. In 1863, a Quarterly Meeting school was organized at the suggestion of Honey Creek Monthly Meeting, and was opened in the fall of 1864. William Pinkham was the first principal with two assistants. Both the common and higher branches were taught. Both the common and higher branches were taught. The teachers "labored under difficulties" for want of comfortable rooms. The academy was conducted in strict conformity to the church doctrines and continued for several years.

#### RUSH CREEK<sup>2</sup>

A Monthly Meeting school was organized beside Rush Creek Meeting house near Sylvania in 1836 under the control of a committee appointed by the meeting. A log school house gave way

- 1 Leota R. Lindley, Correspondence.  
Lucy Kenworthy, Correspondence.  
Semi-Centennial of Western Yearly Meeting, p. 188.
- 2 Harlow Lindley, "Origin and Growth, etc."  
Martha Jackson, Correspondence.

to better accommodations as Friends of the community became more prosperous. A commodious two room frame building was built with the building and equipment being furnished by township funds. The control and teachers salaries were left in the hands of Friends until 1883 when the school was taken over by the township and moved to Sylvania. The Rush Creek school taught the higher as well as the common branches, after the first few years. The winter term was four or five months and the spring term two or three. The enrollment in the winter was more than 100 and in the spring 60 to 70.

(White Lick Monthly Meeting School)

In early SAND CREEK FRIENDS SEMINARY<sup>1</sup>

Sand Creek Seminary was established in 1866 near Azalia, Indiana. It was definitely under the control and direction of the Friends but seems to have been financed by the patrons supplemented by the township trustee. Subjects were taught which would prepare the students to enter the freshman year at Earlham. It continued until 1891 when it was suspended. It was reopened in 1898 and continued for a time. Some well known principals were Joseph John Mills, W. Wickersham and Richard G. Boone.

WEST UNION SCHOOL<sup>2</sup>

West Union School, near present Monrovia, was established

- 1 Boone, op. cit., p. 223.  
Pennington Newsom, Correspondence.  
Semi-Centennial... of Western Yearly Meeting, p. 189.
- 2 Boone, op. cit., p. 69.



by Friends under the care of the White Lick Meeting in 1832. Both elementary and advanced classes were held. It was the second school of its sort among Protestants - Hanover Academy being first. For thirty years before the Civil War, it prospered in both elementary and higher learning. Sometime after 1860, the higher course was extended and enriched and did eminent service for not only Morgan County and the Society of Friends, but for the surrounding country and people of all denominations. The school closed in 1875.

Wood High School MOORESVILLE HIGH SCHOOL<sup>1</sup>

(White Lick Monthly Meeting School).

In early days, White Lick Monthly Meeting school was considered one of the best in the western part of the state. It was beside the Friends church on the west side of Mooresville, first a log building and a few years later a two room frame building. Students came from the surrounding counties and even further. In 1860, a new school house was built in Mooresville and called the Mooresville High School. An association for its control was formed under the care of Friends but others contributed. In 1868, the new building was sold to the town and passed 'out from under' the control of Friends.

1 Almira Hadley, Brief History of Mooresville and Vicinity, (pamphlet).  
Emma Henderson, Correspondence.

2 John Lindley, Origin and Growth, etc.

C. W. Bitchard, Correspondence.

Rachel Rich, Correspondence.

Small Communities of Friends, Early Settling.

SPICEWOOD HIGH SCHOOL<sup>1</sup>

Spicewood High School, two and one half miles east of Sheridan, was established by Spicewood Monthly Meeting about 1874. Neighboring meetings were accessible to Union High School at Westfield, but Spicewood, being apart, established a high school of its own. After ten years or more, the Friends realized they could not compete with public schools and the growing town of Sheridan. The school was taken over by the township, continued in that locality for a few years, and was then discontinued. In the words of Rev. Jehu Reagan, of Hortonville, Indiana: "Spicewood High School came, lingered awhile, and now has gone, but its influence still lives."

SUGAR PLAIN ACADEMY<sup>2</sup>

Sugar Plain Academy located west of Thorntown, began as a small subscription school with only the common branches in the early thirties, in the meeting house used for school, also. Afterward it came under the care of Sugar Plain Monthly Meeting which was 'set up' in 1840. After 1845, when Harvey Thomas became head of the school, the higher branches were taught with one or two assistant teachers. As early as 1860, public money

1. Jehu Reagan, "Spicewood High School" (unpublished).  
Milton C. Beals, Correspondence.  
L. E. Milligan, Correspondence.
2. Harlow Lindley, "Origin and Growth, etc."  
C. W. Pritchard, Correspondence.  
Rachel Rich, Correspondence.  
Semi-Centennial of Western Yearly Meeting, p. 190.

3. William F. Brown, "The Friends of the West"  
Hortonville, Indiana, Monthly Meeting, 1840-1860.  
Minutes, Western Yearly Meeting, Committee on Education,  
1840-1860.

was used but the school continued under the direction of the church. A high school was established in 1881 and continued until 1893 when it was taken over completely by the public school system.

### FAIRFIELD SCHOOL<sup>1</sup>

Fairfield School under Fairfield Monthly Meeting was located thirteen miles south of Indianapolis at a country cross-roads. For many years, a school had been conducted in the common branches by the Friends, but about 1865, a school house of four rooms was built to accommodate about seventy pupils from the 'chart class' to the higher branches. It continued as a more or less successful school for about eight years. "To hire a teacher and furnish the house was more than a small meeting could stand" and the school was turned over to the township.

Secondary schools were held at other places for short times. One such school was held at Hopewell in Jennings County, Sand Creek Quarter. Mention should also be made of a private Friends' Seminary in Indianapolis in the sixties under the care of Thomas Charles and William Mendenhall, both Friends. They were highly respected and competent teachers and the school flourished for a time. As has been stated, other schools listed as elementary offered advanced subjects at different periods in their history but cannot be classed as secondary schools.

<sup>1</sup> William Furnas, Correspondence.  
Minutes, Fairfield Monthly Meeting, 1826-1880.  
Minutes, Fairfield Monthly Meeting Committee on Education, 1833-1846.

## THE YEARLY MEETING SCHOOL

Her highest heritage her Quaker name,  
 Her greatest glory her unstained renown;  
 Her one ambition an exalted aim,  
 Her only ornament a spotless crown;  
 Her surest strength her sons' eternal love -  
 A wide foundation that no shocks may move.

Francis B. Gummere -  
 written of Haverford College.

At the height of the scale of educational institutions stands the colleges - and at the peak of Friends' education in Indiana stands Earlham College, the only remaining institution in Indiana strictly Friends and strictly educational. White's Manual Labor Institute still remains but more in the status of a 'step-child'. But Earlham is no step-child. It is today a beloved 'only' child, nourished through days of difficulty and doubt, carefully tended by watchful minds and willing purses. It, as all other Quaker schools, represents sacrifice on the part of thousands who were dedicated to the cause of Friends' higher education. It represents planning and decision. It represents discouragement and new hope.

No long history of Earlham College will be given here for its story is clearly written in its own library, in Allen Jay's biography, in the annual Reports written in the Minutes of Indiana and Western Yearly Meetings and in many other places.

- 1 Allen Jay, Autobiography.
- 2 Catalogues, Earlham College.
- Earlham College Bulletin.
- Report of Earlham College, President. In Minutes, Indiana Yearly Meeting, 1859-1935.



It was in 1832 that Whitewater Quarterly Meeting began plans for a boarding school and proposed to the Yearly Meeting that it be a Yearly Meeting project. A committee was appointed to receive contributions and through the succeeding years the object was kept in mind and the subscriptions were added to from time to time. A tract of three hundred acres was purchased at the west of the city of Richmond, overlooking the Whitewater River valley and a building was begun in 1838. By this time, \$5,640.65 had been subscribed but was not sufficient for the completion of the building. A part of the building was completed in 1847 and school was opened in the Seventh month of that year.

Barnabas C. Hobbs came to the Boarding School as its superintendent in the year following and remained four years. In 1854, the unfinished portions of the building were completed and the school stood as pictured in the photostat in this work. The original plan of the founders and those interested had been to make the school a manual labor as well as intellectual institution but the industrial phase was soon lost sight of, and in the fifties, some of the farm was sold. Later, yet, more has been sold and only forty acres remain in the college campus.

In the rules governing the first years of the Boarding School, the school year was to be divided into two terms of twenty weeks each and the expenses of each student was to be \$35.00 each term. Teachers and scholars were to be Friends and conform to the plainness of dress and language. Both sexes were to be admitted to the school. Concerning this co-educational feature, William Tallack wrote at some length after a visit to Earlham in 1861. He spoke

of it as being looked upon with disfavor by many of the Friends in the East and said, "This plan of partial mixing of the two sexes is not adopted in any other of the Friends similiar educational institutions in America."

The financial history of Earlham College (for as such it was in corporated in 1859) has been the story of earnest effort on the part of the Board of Trustees and others to keep the endowment fund sufficient to carry on the expenses of the college. The tuition funds could only be expected to cover the current expenses. Almost the entire building program and improvements had been financed by subscription. The first building was designated as Earlham Hall. In 1887, Lindley Hall and Perry Hall were built. In 1907, Bundy Dormitory for boys and an Andrew Carnegie Library building were built. In 1934, the college suffered great loss by fire which destroyed Lindley Hall. This has been replaced by Carpenter Hall which houses the administrative offices and the class rooms.

Mention should be made of the Joseph Moore Museum of which Earlham is justly proud. The collection was greatly damaged by the fire but the wing of the building in which the Museum was housed was not completely destroyed at the time of the fire so much was salvaged. It is at present housed on the upper floor of Carpenter Hall. Under the direction of Dr. Allen D. Hole, who has been curator since 1905, painstaking and endless work is being done to restore and catalogue the specimens and have them in readiness awaiting the time when adequate display space can be had for the Museum.

From the beginning, Earlham College has grown. There were two members of the first graduating class of the college. There were seventy-five members in the graduating class of 1933. It is yet "a small college which has no ambition to become a large college, but which does have a consuming desire constantly to become a better college." Allen Jay's estimate of Earlham is fitting:-

As we look back from our present standpoint we are impressed with the thought that our fathers built better than they knew. The hand of their God had been good upon them, and their labors had brought forth a rich harvest of blessing to the Church and to the world.

He who takes a list of those who have been at the boarding-school and at Earlham College and traces their lives and marks their influence in the church must be at once impressed with the wisdom of those who builded for the future of the Church. Indeed, the student of history must see that no Church will live long or impress itself upon the world that does not have its educational institutions, and in proportion as these institutions are strong educationally and religiously will that influence be felt. As I have said before, it is when the head and the heart are trained together that the greatest and truest results will be seen. This I believe, is what Earlham has stood for in the past and is striving for at the present time even to a greater degree.<sup>1</sup>

Teachers laid down and carried the schools forward to greater usefulness and worth. So it is to the past and present Quakers who have made the tradition of Quaker education worthy that this year is dedicated. The following pages contain brief sketches of the lives of some of the most prominent. But tribute should also be paid those unnamed hundreds who labored faithfully in the schools for a shorter or longer time, each doing his part well.

It is true all those who attempted to become Friends teachers did not come up to the high standard demanded by the Society.

1 Allen Jay, Autobiography, p. 338.

Minutes, Earlham Quarterly Meeting Committee on Education, 1843.

## CHAPTER V

## FRIENDS PROMINENT IN EDUCATION IN INDIANA

## YESTERDAY AND TODAY

Great men have been among us; hands that penned  
 And tongues that uttered wisdom better none -  
 Wordsworth.

No comment on the influence of the Society of Friends on education would be complete without a tribute to those who have 'loved and laboured' in the schools both in pioneer and in later days. Some have long since passed beyond. Others are still living and still contribute to that Friends tradition which is our heritage from the host of men and women who have made the schools. It has been long years of transition in a seeming cycle. Fine and far-seeing pioneer teachers made the schools and brought up in them students, who in their turn too, up the burden their aging teachers laid down and carried the schools forward to greater usefulness and worth. So it is to the past and present Quakers who have made the tradition of Quaker education worthy that this chapter is dedicated. The following pages contain brief sketches of the lives of some of the most prominent. But tribute should also be paid those unnamed hundreds who labored faithfully in the schools for a shorter or longer time, each doing his part well.

It is true all those who attempted to become Friends teachers did not come up to the high standard demanded by the Society.<sup>1</sup>

1 Minutes, Fairfield Quarterly Meeting Committee on Education, 1843.



But it is to the credit of the Society and the diligent supervision of the Committees on Education that those who were not worthy did not long remain in the teaching ranks. It is true that teaching was at first considered a temporary occupation by many. The prospective lawyer or scholar thought of it as a stepping stone which yielded a little income and was not disagreeable. But gradually it came to be considered as a profession within itself worthy of one's best time and effort - a profession of a life-time rather than a few passing terms. The words of advice to teachers by Prof. Thomas Chase of Haverford College in 1868 show the high regard in which the teaching profession came to be held:

Finally, a word to the Teachers. Magnify your calling. I do not mean magnify yourselves; for the higher and the truer our estimate of what a teacher should be, the more painfully conscious shall we be, each one of us, of our own deficiencies and shortcomings. But of the dignity, the importance, and, above all, the responsibility of our work, we cannot form too high an estimation.<sup>1</sup>

Many who were students in Friends' schools speak of the influence of the teachers as the predominating influence in the shaping of their lives. One in speaking of a teacher of his academy days said, "He did more to influence my life than any other one man."<sup>2</sup> Many others echo that sentiment in speaking of their former teachers. The influence of this host will never entirely die. They shaped lives which in turn in the capacity of parents, school teachers or companions molded other lives. As someone has said, "They, being dead, yet speak." They will continue to speak through generations to come.

1 Chase Thomas, "Educational Addresses" (pamphlet)

2 Grover Van Duyn, Interview.

Barnabas C. Hobbs,<sup>1</sup> probably the most famous educator in Indiana Quaker history was born in Washington County, in 1815, and therefore was an eye-witness of the progress of education. In his own words:

I have seen the old-fashioned teacher behind his desk in true 'Ichabod' style, just as he came across the ocean, who taught reading, writing, and ciphering as the full common school curriculum.

I have witnessed the neighborhood sensations when English Grammar, geography, history, and philosophy, were introduced. I have watched the progress of education year by year, as broader and fuller culture, better 'methods of instruction' and greater 'professional ability' have been demanded of the Government Educational Bureau.<sup>2</sup>

Allen Jay in his Autobiography, tells the story of the old German lecturing on education in Washington who said that Indiana has the best educational system in the Union... and the Quakers are to blame for it. Of their number, the Hon. Barnabas C. Hobbs had more to do with it than any other men.

Hobbs was a pupil of that famed school master, John I. Morrison, and later attended Cincinnati College. He taught in the Friends schools of Richmond but his great work in Friends education was his fifteen years of service as head of Bloomingdale Academy. He served two years as the first president of Earlham College. Entering the field of public education, he served as State Superintendent of Public Instruction, 1868 to 1871. In that capacity, he saw the Agricultural College at Lafayette, and the state normal

1 Cammack, "Influence of Barnabas C. Hobbs on Education in Indiana," (thesis), (1934 ed.) p. 212.

Smart, op. cit., p. 94.

Allen Jay, Autobiography.

Catalogues, Bloomingdale Academy.

2 Early Schooldays by B. C. Hobbs, in Indiana Schools, p. 9.

school open their doors to students. He was among the first men in the country to give attention to the question of grading the districts schools and planning uniform course of study and a common scheme of recitation. The office of the county superintendent of schools (changed from the county examiner) was his suggestion, though not carried out until later.

Fasset Cotton in "Education in Indiana" says of him:

He was in many ways a remarkable man and one of the best loved of the men who have filled the office of state superintendent. His sterling qualities were felt in whatever he undertook. He was always found on the side of those in need; he seemed to make it his business to help humanity.

Socially, Dr. Hobbs was somewhat reserved, having few intimate friends but making all with whom he came in contact feel the touch of friendship; and many are the careless wanderers he has turned from wayward paths into a better life with nobler ambition, helping when he was able financially, and always with a word of good cheer. Many are the lives he has watched over with the tender care of a father showing his own life as one consecrated to the good of human society. The student found in him a friend, the scholar a companion, the friendless and needy a benefactor.... Happier homes, higher institutions of learning, better lives, Godly men, stand as monuments to his memory....<sup>1</sup>

No history of Friends education would be complete without mention of the famed Friend, Allen Jay.<sup>2</sup> Although his influence was in the most part inconspicuous, his was 'the hand behind the helm' in steering Earlham College from the uncertainty of a struggling school into a creditable church college. He personally is responsible for much of the subscriptions and gifts to the college in the earlier days. He went to Earlham in 1881 as superintendent

1 Cotton, Education in Indiana, (1934 ed.) p. 212.

2 Allen Jay, Autobiography.



and treasurer. From that time until his death he was connected with the college in some way, superintendent, treasurer, solicitor, trustee, on the board of managers or on some other committee of management. He went into most of the Yearly Meetings of America and into England soliciting funds for building up the institution and for increasing the endowment fund. The story of his life work is the story of Earlham College.

As to his personal life, he was born in Miami County, Ohio, in 1831 and received his early education in the Friends schools near home. When a young man he moved with his parents to their new home near Marion, Indiana. He attended Friends Boarding School at Richmond, Farmer's Institute near Lafayette, and Antioch College in Ohio. After his marriage to Martha Sleeper in 1854, they settled on a farm near Lafayette and from there, he began taking active part, in Friends affairs as a minister and worker. In 1868, he became superintendent of the Baltimore Association to aid the Friends of the war-stricken Southern States. He continued in this work until 1877 when he became treasurer of Friends Boarding School, Providence, Rhode Island. From there he went to Earlham, making Richmond his home until his death in 1910.

William Haughton<sup>1</sup> stands in the front ranks of 'Those who made the schools.' For more than fifty years he gave his life and efforts to education in Indiana, at the same time holding an esteemed position in the Friends community, when it was established in 1827.

1 Dr. R. E. Haughton, "In Memoriam of Wm. Haughton, (unpublished). Smart, Indiana Schools, p. 55  
Cotton, Education in Indiana, (1934 ed.) p. 85.



place as a minister of the Friends Church. Born in Ireland, he came as a young man to Fayette County, where his sisters resided. His education in the famous Friends school in Ackworth, England, made him, in the eyes of the pioneer fathers, a desirable school-master in whose hands to trust the learning and discipline of their children. He did not disappoint them. Teaching first in Fayette and then in Union County, he gained renown. He was called to open Beech Grove Seminary, two miles south of Liberty, Indiana about 1827 and continued with the school (with the exception of a short time spent in the schools of Ohio) until 1848. He made it a worthy school of English type and many later prominent persons were educated there. After leaving Beech Grove Seminary, he taught in Whitewater Friends School, Richmond, in the Friends Boarding School (now Earlham) and in the public schools of Knightstown and Raysville. He died at Raysville in 1878. His son says of him:

He was for many years among the principal and leading educators of his day and by his industry and attainments came to occupy positions of influence which he always yielded for the good of the individual and of society and of the church of which he was a member.<sup>1</sup>

Moses C. Stevens<sup>2</sup> was another who played an important part in helping to mould the educational spirit among Friends and others in Indiana. He began his teaching in the Friends Boarding School at Providence, Rhode Island, and then came to take up the control of Farmers Institute, a secondary school of the Friends about nine miles southwest of Lafayette, Indiana, when it was established in 1851.

1 Haughton, op. cit.

2 Allen Jay, Autobiography, p. 71ff.

Here he taught for several years and then was for some time at the Green Mount Boarding School of the Friends, near Richmond, which was under the control of the Hicksite branch of the Friends. For a number of years he was professor of mathematics at Earlham College and later a trustee of that institutions. The climax of his life was his great work and renown as professor of mathematics at Purdue University, Lafayette, Indiana where he remained until "age reminded him that the time had come to rest."

Frequently among the names of teachers in the individual early schools appears the name of Benjamin F. Trueblood.<sup>1</sup> He was born at Salem, Indiana in 1847 and was a student at Blue River Academy. He graduated from Earlham College in 1869 and taught in Friends' schools of the state both before and after his graduation. He taught in Penn College, Iowa and was president of both Penn and Wilmington College. In public life, he for more than twenty years served as general secretary of the American Peace Society. He was well known in diplomatic circles in Washington, D. C. during the presidencies of McKinley, Roosevelt, Taft and Wilson. He was a world figure as an advocate of peace and was one of those Friends who directed his Quaker life into public channels.

Clarkson Davis<sup>2</sup> is one whom the schools have made and one, also, who made the schools. In his school days, he came under the influence of Barnabas C. Hobbs at Bloomingdale Academy and also attended Friends' Boarding School. He taught in the elementary schools for some years between his academy and college days and went di-

Indiana Biography, 2, 120.

1 Indiana and Indianians, IV, 1743 f.

2 Memorial Volume of Clarkson and Hannah Davis.

rectly from the Boarding School to take charge of Spiceland Academy to which he devoted the remainder of his life, until his death in 1883, at the age of fifty. It was at Spiceland that he made a name for himself by his zeal and devotion to the cause of the Academy and the maintenance of the high standards which he himself erected. The name of Clarkson Davis hung over Spiceland Academy like a halo of glory as the name of Barnabas C. Hobbs did over Bloomingdale.

Hannah Brown Davis, wife of Clarkson Davis, shared with him his life of service to Spiceland Academy and continued there several years after his death. She was a successful teacher as well as a Christian character and at the time of her death in 1898 was professor of Literature in the University of North Dakota.

Hiram Hadley<sup>1</sup> made a name for himself in the Friends' secondary schools of Indiana and in the hearts of hundreds who looked to him as 'master.' He was a graduate of Friends' Boarding School. His teaching career included work in Carthage Academy, the secondary schools of both the Hicksite and 'orthodox' Friends in Richmond and two years, 1885-87, in Bloomingdale Academy as principal. In 1880, he established a private school in Indianapolis. From Indiana, he went to New Mexico where he entered the field of public school education. He was instrumental in the establishment of the University of New Mexico and was president of the institution for several years. He served as the New Mexico State Superintendent

1 Indiana Biography Series, I, 128. 1903.

of Public Instruction and was the author of language and grammar texts. He died in Kansas City, Missouri in 1922 at the age of eighty-nine.

Joseph Moore<sup>1</sup> is known in Indiana for his connection with Earlham College and his building up of the Joseph Moore Museum at Earlham. He was born in Washington County in 1832 and received his schooling in Blue River Academy. Going from there to Friends' Boarding School after a few years of teaching, he became both student and assistant teacher. After study at Harvard, he became professor of Natural Science at Earlham in 1861 and later, president of the college. The latter position he had to resign because of ill health and from that time he devoted much of his time to the museum which he founded and made one of the most complete in the West. He was known as Earlham's 'grand old man' and spent his last years in Richmond near the College he had given so much of his life and knowledge. The Indianapolis News gave him this tribute:

Professor Moore's great work for Earlham College and the educational world is to be found in connection with the museum, but the greatest results of his years of labor are, without doubt, to be found in the lives of students who received from his direction and inspiration.

He died in 1905 after fifty-three years of service at Earlham.

Another vitally concerned with the career of Earlham College was Timothy Nicholson,<sup>2</sup> whom Walter Woodward in his biography styles, "Master Quaker." He was born in North Carolina in 1828 and was educated in Friends' School at Providence, Rhode Island.

1 The Indianapolis News, July 10th. 1905.  
Smart, Indiana Schools, p. 87.

2 Woodward, Timothy Nicholson, Master Quaker.



He taught for six years at Haverford College. In 1861, he moved to Richmond where he and his brother managed the famous bookstore of their name. The year after he came to Richmond he was elected to the Board of Trustees of Earlham College and served in that capacity through long years until ill health caused him to resign that position ten years before his death. Shortly before his death in 1924, he again took the field in Earlham's behalf and helped raise \$400,000 endowment. Of his life, he said:

God permitted and enabled me to... render important services to the Church and the State and the community, which has attracted public attention and brought much honor; but I consider the work he gave me at Earlham College, in its relation to past, present and future welfare of the Church and the world, the most important service of my long life.

John J. Mills,<sup>1</sup> President of Earlham College from 1884 to 1913, was born near Valley Mills in 1847 and received his elementary schooling in Friends' schools there. He taught in the Friends schools of Thorntown and Sand Creek Seminary, in the public schools of Wabash as principal and served for several years as Assistant Superintendent of Schools in Indianapolis. He traveled widely and made valuable additions to the Earlham Museum. He was a minister of the gospel and a gifted speaker. After leaving Earlham in 1913, he held pastorates in Canada, Washington, and California. He died in 1928.

No complete list can be given of those who made the schools - due credit should be given each teacher in lowly or higher posi-

<sup>1</sup> Indiana Biography Series, III, 229.

Rosenberger, op. cit. p. 28. <sup>11</sup> known.

tion who did their work well. Space does not allow more than brief mention of David Hough, who gave long years of service in early Friends' secondary schools; of William Pinkhan, teacher and author; of Absalom Rosenberger 'school master' of Sugar Plain and Union High Schools and later president of Penn College and many other early teachers, such as: Timothy Wilson, Irwin Stanley, Enos Doan, and others.

It is interesting to note among the early teachers, names which later appear in a more distinguished way in the educational or other fields. In an old worn book of Minutes of the Beech Grove Committee on Education is found the name of Richard G. Boone as teacher. It appears in other places in early Friends' school history. Among the teachers at Westfield were Charles Coffin, Absalom Rosenberger, Erastus Test and Allen D. Hole. Others who have in various ways made a name for themselves in education are Zacheus Test, Oliver Brown, David W. Dennis, Eli Jay, William N. Trueblood, William B. Morgan, Thomas Newlin, Robert L. Sackett, Edward Jones - men of different generation but all with a contribution to education, in their own way.

There recurs in the records of the Friends' family names which in themselves show certain families to 'run to school teachers.' In the school records of Quakerdom in southern Indiana will be found the names of the Truebloods, the Armstrongs, the Unthanks, and the Moores. In central Indiana, the Doans, the Hadleys and Harveys are common. In eastern Indiana, the Macys and Staffords, the Hudsons and the Jays are well known.

The great educators of the Friends church have not all passed on. In our own generation, several live and serve well. Of these, mention can be made of only a few.

Harlow Lindley,<sup>1</sup> at present Secretary, Editor and Librarian of the Ohio State Archaeological and Historical Society, is well-known in Quakerdom. His is probably the distinction of being the best informed personage on the subject of Friends' educational endeavors as well as other Friends' activities. His has been and is a life filled with service. Educated in Bloomington, Earlham, the University of Wisconsin and the University of Chicago, he began his career in teaching where he began his higher education- at Bloomington Academy. Soon he accepted a position on the faculty of Earlham College and continued there through twenty-nine years until 1928. He has been connected with the Indiana State Library, The Indiana Historical Commission and the President Hayes Memorial Library and Museum at Fremont, Ohio. His positions have been so many and his interests so varied that it is impossible to list them. He is an author, an active member of the Society of Friends and a participant in many civic and state organizations. His life stands out as an example that Friends can take their religion into the educational and business world.

Walter C. Woodward,<sup>2</sup> editor of The American Friend, is Chairman of the Board of Trustees of Earlham College and as such has

1 Harlow Lindley, "Brief Sketch of My Life".

2 Who's Who in America, 1934-35.

given his influence toward the upholding of Friends' educational standards. He was born in 1878 near Mooresville and graduated from Earlham College in 1899. From 1910 to 1915, he was professor of History and Political Science at Earlham, coming there from Pacific College. He has edited 'The American Friend' since 1917 and in that capacity has been an influence in the Society of Friends.

Allen D. Hole, <sup>1</sup>Professor of Geology and Curator of the Museum at Earlham College, had given long years of service to education - and those years have been almost entirely in Friends' schools. He is a graduate of Central Academy and taught in the Friends' high school at Westfield. His painstaking and faithful service in trying to restore and preserve the Joseph Moore Museum after Lindley Hall was destroyed at Earlham has been invaluable. Invaluable, too, has been his association with the students through the years. In presenting him a Recognition Award in 1931, the President of the College said of him: "a great teacher who has taught his students how to think has taught them how the world is made, and more than all, has taught them to believe in the Maker of the world and of all good things."<sup>2</sup>

- 1 Information from Earlham Students.  
Indiana Yearly Meeting Minutes, 1931
- 2 Ibid.

Barnabas G. Hole, "Early School Days" in Indiana Schools, p. 122  
Minutes, Indiana Yearly Meeting of Women Friends, 1931.  
Minutes, Western Yearly Meeting, 1931.



## CHAPTER VI

## IN CONCLUSION

## TRANSITION TO STATE SCHOOLS

Old things have passed away, and all things have become new. The State is rising in strength and power and will make no backward move.... May her sons and daughters be worthy of their sires.

Barnabas C. Hobb<sup>1</sup> in "Early School Day:"<sup>1</sup>

In the first year of Indiana Yearly Meeting history, the records of the Indiana Yearly Meeting of Women Friends shows this minute, written in a firm hand but with fading ink:

Mothers are entreated to consider the importance of giving their children a sufficiency of school learning which would fit and qualify them for useful members of society.<sup>2</sup>

The report of the Executive Committee on Education of Western Yearly Meeting for the year 1884, says in part:

The transition from a system of primary schools, under the management of Monthly Meetings, to education in the free district schools of the State, seems to have been natural, and in several particulars unavoidable; nor is it probably within our power at present, even if it were desirable, to reinstate the old system of Monthly Meeting schools for primary instruction.....<sup>3</sup>

For several years before the first minute was recorded and through the sixty-three years between it and 1884, Indiana Friends as a church were engaged in building up a system of primary education far in advance of the state. Given a program by the Yearly Meeting, successive committees, methodically and cautiously worked out that program striving to provide for a school in every Friends settlement. By 1850, the Friends system was rather thoroughly

- 1 Barnabas C. Hobb, "Early School Days" in Indiana Schools, p. 281
- 2 Minutes, Indiana Yearly Meeting of Women Friends, 1821.
- 3 Minutes, Western Yearly Meeting, 1884.

worked out and functioning well. In that year, ninety-eight Friends schools were reported within the limits of Indiana Yearly Meeting (the, comprising the whole state), with an enrollment of three thousand, five hundred and fifty-one children.<sup>1</sup> The Society of Friends could rightly be proud of their educational efforts.

But there was growing a force with which they had not reckoned. As they themselves were growing more prosperous, the state of which they were a part was also prospering and advancing. Of the early school conditions in the state system, Cotton says:

School systems are not made by the passage of laws - except on paper. The Indiana system was on paper. The ideals were good, but they could not be realized for more reasons than one.... The day of free schools for all was afar off, and illiteracy grew apace. The people were busy felling forests and draining swamps, and making for themselves homes.... So they had no leisure for the contemplation of educational problems, and the spiritual life had to wait.<sup>2</sup>

The people of that period had not yet come into the realization that every child has a right to an education, and that it is to the public's interest to promote it by taxation. So while Quaker fathers provided schools for their children, the state of public schools was deplorable.

But the public became educated. And when it was educated to the realization of the importance of free schools, it had at its command funds which could, in time, provide ample and adequate education for all its children. The school laws of 1824, 1833, and 1852 steadily advanced the cause of public schools. It is true the decisions of the Supreme Court in the case of the last law retarded

1 Minutes, Indiana Yearly Meeting, 1850.

2 Cotton, Education in Indiana, p. 10.

progress for several years but through it all, people became educated to the idea of free schools. They gave up the idea that taxation for schools was unfair and public interest in free school grew.

As public interest grew, the Friends who were at first very unfriendly to the thought of state schools saw the advantage of the aid of public funds in their schools. As early as 1834, state aid was made possible to certain Friends schools which were then classed as district schools, given the aid of public funds and the privileges of the civil machinery.<sup>1</sup> The histories of the individual schools show this in many instances.

But through this period of transition, the Quakers did not recognize it as such and kept insisting on the importance of the retention of the schools in the hands of their Society. In 1884, Joseph John Mills said:<sup>2</sup>

Let the Society of Friends put the education of its children entirely out of its own hands... for twenty years, and at the end of that time there will be found very few 'boys and girls' playing in the streets of Quakerdom.

In many places in the Minutes of the different meetings are to be found admonitions to members to be diligent in patronizing Friends schools and in subscribing to their support. But the Friend who paid taxes and saw a good district school near grew to believe his children could fare as well there as in the smaller Friends' school which made necessary private subscription. So the transition in the common schools was gradual, a natural result of changes and conditions.

1 Boone, History of Education in Indiana, p. 35.

2 Mills, Denominational Education, p. 10 (pamphlet).



The Quakers did not throw off the burden of responsibility with the change. Indeed, as the schools passed from their hands they felt the necessity of greater responsibility. Formerly, the school had been within their immediate control, now it was only within their influence. That influence they tried to exert as shown by the following and many similar minutes:

A striking fact in these reports is that our children are almost entirely getting their education in the Public Schools. It is gratifying to know that these schools have greatly improved in the past few years, both in the character of the instructions, and in the time of their continuance... It is also an important consideration that many of these schools are virtually under the control of Friends, they being in many instances the teachers as well as the trustees or directors. This opportunity for elevating the character of the schools, and making their moral tone such as we should wish our children to attend, ought to be carefully improved. We certainly owe it to the communities in which we live, as well as to our children, to do what we can to surround the public schools in our respective localities with a high moral and social influence. And much can be done in this direction without exciting any fear of undue sectarian influence.<sup>1</sup>

The Friends were faithful unto the end. When the elementary schools passed from their control, they still urged an interest and influence in them. More than that they turned their efforts resolutely toward secondary education as the church's field of endeavor in education. In 1884, the Western Yearly Meeting Committee on Education pointed out that the imperative duty of the church was to provide a higher grade of education for its members and that the responsibility of denominational education was a fundamental principle in the Society.<sup>2</sup>

The Society found in secondary education an ample field for endeavor. The State had taken over their responsibilities in ele-

<sup>1</sup> Minutes, Indiana Yearly Meeting, 1881

<sup>2</sup> Minutes, Western Yearly Meeting, 1884.



mentary education but left higher education as the special field for private or religious enterprise. In 1850, the Friends had in the state twelve schools doing advanced work - the state was in that year attempting its first high school at Evansville.<sup>1</sup> Again, the Friends led the state in accomplishment. During the academy period, from the close of the Civil War into the last years of the nineteenth century, it seemed that Friends in Indiana had realized their highest educational aims and were compensated for all they had relinquished in giving up the common schools. More than a score of academies, seminaries and high schools answered to the name of Friend and each was an institution of high standards and character. In the following extracts from the report of the Indiana Yearly Meeting Committee on Education in 1890 this changed attitude is reflected:<sup>2</sup>

It is our judgment that Friends, as individuals, should exercise the influence which belongs to them in common with all good citizens, to promote the prosperity and efficiency of the public schools in their respective neighborhoods... At a time when in some sections of the United States, sectarian interests are threatening the welfare of the public school system, the Society of Friends should stand unwaveringly in support of our present system of free education by the State for all the children of the State.

... Aside from Bible schools, academies and colleges within our limits, not a single school was maintained last year under the control of Friends within this Yearly Meeting. A vestiges of our system of denominational schools, which were of untold usefulness in the days before the public school system was so well developed, there are yet scattered through the different Quarterly meetings six school houses belonging to Friends. They are all empty or occupied by public schools....

1 Harlow Lindley, "Quakers in the Old Northwest."

2 Minutes, Indiana Yearly Meeting, 1890.

1 "Old Bloomington Academy," in the Indianapolis News, July 2, 1894.

The vital importance to the church of secondary school and colleges under denominational control has been too clearly demonstrated in the history of Indiana Yearly Meeting to require argument.....

The secondary church schools seemed important and secure but again the steady march of time overtook the Friends in their educational program. One by one, the academies and seminaries of the Friends' church were laid down, some from lack of funds, some from lack of attendance, and some because the State high schools superseded them.

The transition of the Friends' elementary schools into state schools had been gradual and accomplished apparently with little bitterness and less genuine opposition. This was not true with the laying down of the secondary schools. The Society had felt itself a successful sponsor of higher education and thought that its rightful sphere. As one by one the academies were laid down, it was with sincere regret and only after a valiant effort to keep them in existence.

In 1916, the last academy (and also the oldest) in Western Yearly Meeting ceased to be Bloomingdale Friends' Academy and became Bloomingdale High School.<sup>1</sup> There yet remained in Indiana Yearly Meeting two flourishing institutions, Fairmount Academy and Spiceland Academy. These prospered with the support of their respective communities which did not have high schools. Through arrangements with the school officials, the academy admitted the local children and received tuition paid from state funds. Thus

1 "Old Bloomingdale Academy," in the Indianapolis News, July 30. 1932.

an added revenue was given the schools which placed them on a 'sure foundation' and gave them greater scope and usefulness.

This transfer-tuition from the local school units was made possible by the Kimmel Bill passed in 1909<sup>1</sup> which provided that trustees in townships which did not maintain a high school might transfer their high school pupils to the school that was most convenient for the child and pay the regular tuition to this school. The bill did not specify that the school should be a public school and the academies then in existence took on new life for it gave them increased enrollment. Even then the financial life of the schools presented difficult problems for the tuition took care of only the current expenses and the endowment fund and gifts still had to be looked to as a source of capital outlay. This problem seemed to assume lesser proportions in the light of the conditions after the passage of the Kimmel Bill and the academies anticipated long years of usefulness.

A sudden blow to their plans came in the decision of the Attorney-General in 1917 that private and parochial schools were not intended to be included in the interpretation of the law of 1909 as being schools to which high school students might be transferred.<sup>2</sup> It seemed to be the death knell of the academies. But valiant hearts were not so easily daunted. Friends of the schools thus discriminated against took up the contesting of the Attorney-

1 Laws of Indiana, 1909, p. 331-332.

2 Opinions of Attorney General, Indiana, 1916 to 1920, p. 247f.



General's opinion. In the meantime, the Society of Friends was not idle. At Fairmount, the trustees of the Academy seemed to feel it best to sell the school to local authorities but the alumni and students upon hearing of the plan, rallied to the cause of their Alma Mater and started an Endowment campaign. On Homecoming Day, \$15,000 was subscribed.<sup>1</sup> On another day, twelve teams canvassed the country soliciting endowment funds for their \$100,000.00 endowment aim. The same effort was put forth at Spiceland. The Friends hoped to raise enough in endowment funds for each school to make it again a private institution. The report of the Board of Trustees of Spiceland Academy in 1918 shows this aim:

The Board recognized the value of educating our young people not only in the knowledge of the ordinary academic lines but giving the academic work with a conscious and distinctly religious background and interpretation as being the surest foundation for Christian character. With this in mind and in view of the very uncertain prospect of private institutions being able to obtain transfer-tuition from any of the local high school units as in the past, the Board called two public meetings of local Friends and others interested in education. President Edwards of Earlham College as Chairman of the Board of Education of the Five Years Meeting was called into consultation. It was unanimously decided to continue Spiceland Academy as a strictly private school if need be and obtain a high grade faculty which could offer such work as would attract boarding pupils from Indiana and Western Yearly Meeting.<sup>2</sup>

In the meantime, while the proper authorities were doing what they could to reverse the decision of the Attorney-General or make provision whereby the accepting of toenship funds by Friends' schools could be legalized, the two academies were 'carry-

1 "The Academy Special", Fairmount, May, 1919.

2 Minutes, Indiana Yearly Meeting, 1918.

3 Ibid.

4 Laws of Indiana, 1892, p. 111.



ing on'. In 1920, Spiceland Academy reported the largest attendance in its history.<sup>1</sup> In the same year, Fairmount Academy reported a successful year and ended with this statement:

But however much we value our educational standing and our athletic victories we wish, in conclusion, to emphasize the fact that the paramount issue of the Fairmount Academy is a guarded education for Christian citizenship.<sup>2</sup>

Before the convening of the Yearly Meeting in 1921, unfriendly legislation had withdrawn the support of public funds from the Academies<sup>3</sup> but Friends still clung to the hope of keeping their denominational schools in existence. The report of the Committee on Secondary Education to the Yearly Meeting said in part:

Dear Friends:- Your Committee on Secondary Schools submits the following report: The situation as to Secondary Education in Indiana Yearly Meeting is worth the most careful and prayerful consideration of the entire membership. Our two academies, namely Fairmount and Spiceland, are well located geographically to serve the entire Yearly Meeting, and are doing splendid work. The present conditions in the educational world make the work of the private religious secondary school exceedingly difficult. As public High School facilities increase, as larger and larger amounts of money are expended for public education and increase the equipment and attractiveness of our public High Schools, the competition which the privately conducted church schools must meet is strenuous, indeed.

It is a fact so well known by all that it does not need more than a statement that our public high schools today are not furnishing the religious training that demands for leadership in the church and state require. The great need of today is Christian leadership. Young men and women need to be trained to look upon the world as a place to serve, not as a place from which to get gain. Only Christian education can give this instruction.

It is high time that Indiana Yearly Meeting view this situation with care and begin a course of action that will result in the provision of a sufficient amount of secondary school facilities.

1 Ibid, 1920. Indiana Yearly Meeting, 1921.

2 Ibid.

3 Laws of Indiana, 1921, p. 743f.

If we allow all our facilities for furnishing Christian Secondary Education to disappear, we will suffer an irreparable loss.<sup>1</sup>

In the same year, the Spiceland Academy report showed that the preceding year had been the most successful in the history of the Academy and ended with this entreaty:

Through an agreement with the Township Trustee, the same teachers and same standard will be retained at the Academy another year. After that, - and that is the greatest problem that faces our Monthly Meeting today. For more than fifty years the Academy has been a blessing to the Monthly Meeting, the county, and to Quakerdom at large. The field is still open for greater service. The difficulties to be overcome are greater than ever. The possibilities of funds from the township ended with the repeal of the 1909 law regarding transfers. This means that somehow the school must be financed. But it means, too, that the Academy will be able to be more distinctly a religious school. More than 80% of our young people decide upon a life work during the Academy period. Can we afford to close our eyes upon this opportunity? The worth of the opportunity cannot be measured in dollars and cents. It is greater than that, it can only be measured by Life itself.

As a Board, we feel that there will be a way, but we must work and pray as never before.<sup>2</sup>

But a way was not found despite the valiant efforts of the friends of the Academy. In 1922, Minute 114 of the Minutes of the Indiana Yearly Meeting read:

The report of Spiceland Academy not being at hand, the trustees were directed to make their report to the Permanent Board.<sup>3</sup>

Spiceland Academy had ceased to exist. Looking back at the time of the closing of the Academy, Luther O. Draper, one of those who tried so faithfully to perpetuate its existence, says:

Education is a subject that has always been near to the heart of those embracing the Quaker belief. It was developed and functioned finely in this community until an unfriendly State

1 Minutes, Indiana Yearly Meeting, 1921.

2 Ibid.

3 Ibid, 1922.

Board of Public Instruction... prevailed upon the Indiana Legislature, striking a death blow at Spiceland Academy, through the bill introduced by Horace Cann to prevent the payment of public money into private or denominational schools. For years Spiceland Academy had done her work well. Young men and women had come from far and near to be under the direction and guidance of those who directed the affairs of Spiceland Academy.

A committee was named to try to influence the State Legislature against the enactment of the Cann Bill. Governor McCray, thoroughly sympathetic with the Academy interest, delayed day by day the signing of the bill which when signed by him would become a law. Ralph Test, a hero of the World War, Chester L. Reagan, then Superintendent of the Academy, Theodore Foxworthy, a resident minister at that time, and the writer labored in vain to prevent the passage of the bill; and today the writer has within his possession the pen and penholder used by Governor McCray when he signed the death warrant of Spiceland Academy, which likewise destroyed the Friends' academies that were then in existence and many other denominational schools.<sup>1</sup>

At the same time, Fairmount Academy was experiencing the same struggle with the same outcome. It undertook to go forward as a private school. The report of Fairmount Academy in 1922 to the Yearly Meeting showed many encouraging features:

The work of the various departments of the Academy for the past year has been very encouraging. The records reveal increased attendance and higher standards of scholarship and school work... The increased endowment has made possible the addition of much needed equipment for efficient teaching....

We are quite sure there is great need of a school of our character where our young people during the years from the graded school to the college can receive a guarded education under Christian leaders. The friends of Fairmount Academy are carrying a heavy load and making great sacrifices to maintain the school. They would earnestly ask the Yearly Meeting to take a few minutes to consider ways of sharing our responsibility.<sup>2</sup>

<sup>1</sup> Draper, "Spiceland Community and Schools", (unpublished).

<sup>2</sup> Minutes, Indiana Yearly Meeting, 1922.



Again, in 1923, the work of the Academy was reported as satisfactory, the attendance and scholarship were on the same high level as previously but the financial burden was too great. The closing paragraph of the report read:

Should our school not open again we are sure the sacrifice in its behalf for almost forty years has not been in vain. The almost six hundred graduates and more than four thousand students coming in touch with the school are doing their work better and in their turn will influence others on down through the years.<sup>1</sup>

Fairmount Academy did not open again and so ended the history of Friends' secondary education. Through the course of half a century, Friends' seminaries and academies had risen to fame throughout the state of Indiana and as quickly, their star had set on history's horizon.

The transition to state schools was complete. There remains the joint responsibility of the Friends' churches of Indiana and Western Yearly Meetings, Earlham College. When one looks back at the changes and advancement in school policy within the past hundred years, one wonders if within the next hundred such changes will come that the denominational colleges as the denominational secondary schools will cease to exist and education from the lowest branch to the highest will become the sole responsibility of the state.

To many outside the ranks of the Friends, the zealous care with which the Quakers guarded and tried to perpetuate their denominational schools may have appeared narrow or selfish. Such

<sup>1</sup> Minutes, Western Yearly Meeting, 1902.

<sup>2</sup> Minutes, Indiana Yearly Meeting, 1875.

<sup>1</sup> Ibid, 1923.



was not the case. Education was imperative to them, a religious education equally as imperative. This religious education they found could best be obtained in schools under their own control. When compelled to give up these schools, influence in the public schools was urged and Bible or First-day schools (as they were called) were established throughout the Friends' communities.<sup>1</sup> Increased domestic religious training was urged.<sup>2</sup> Every means was taken to further the aims which the Society of Friends had long held as fundamental. Schools, both elementary and secondary, were laid down not because of waning interest. Rather they were overtaken by the march of progress and absorbed in a system which they themselves had helped to build up and improve.

and asked an Indian whence the river flowed. The answer was "Into Big River". "And", asked the explorer, "where does the Big River flow?" The Indian, standing straight and motioning far and into the distance answered, "Far, far - no man know how far".

In comparison, it seems fitting to say the same of Friends' influence in education. How far does the influence of Friends' education extend? "Far, far - no man know how far". The answer has said:

Even the public schools were influenced by these early Friends for their children became patrons of the new order and their ideas and ideals were transmitted into the public school system.

But their influence was not only in the schools. In 1902

1 Minutes, Western Yearly Meeting, 1902.

2 Minutes, Indiana Yearly Meeting, 1875.

1 Indian Yearly Meeting, 1902.

2 J.W. Chomoweth, 1875.

## HISTORY VS. INFLUENCE

The recording of history is the setting down of tangible facts. Though probably more or less obscured by the passage of years, it is a comparatively easy task as compared to recording the influence of a certain movement or 'segment' of history. In the same way, it has been a much easier task to record the history of the Quaker schools than it is to estimate their influence. Yet, the influence must be emphasized for it was as much a part of the Quaker contribution to education in Indiana as were the schools themselves.

In 1916, in a pageant celebrating the centennial of Indiana statehood, a French explorer stood on the banks of the Wabash and asked an Indian whence the river flowed. The answer was "Into Big River". "And", asked the explorer, "where does the Big River flow?" The Indian standing straight and motioning far out into the distance answered, "Far, far - no man know how far" .<sup>1</sup>

In comparison, it seems fitting to say the same of Friends' influence in education. How far does the influence of Friends' education extend ? "Far, far - no man know how far". One Friend has said:

Even the public schools were influenced by these early Friends for their children became patrons of the new order and their ideas and ideals were transmitted into the public school system.<sup>2</sup>

But their influence was not only in the schools. It shone

1 Indiana Centennial Pageant, Riverside Park, 1916.

2 J.W.Chenoweth, Correspondence.

forth in the men whom the schools produced. Absalom Rosenberger in speaking of this phase of Friends' influence said:

It is stated in the Britannia that the Friends have furnished eminent men and women out of all proportion to their membership. Could there be added to these, the names of those who, educated in Friends' schools where they received their careful training and the inspiration of lofty ideals, have risen to eminence in law, medicine, theology, science, letters, and statesmanship, the proportion would be greatly increased.<sup>1</sup>

Of these men whom the Quaker schools produced, Isaac Sharpless said: "The products of Friends' schools have but seldom proved tricky or superficial men in business or politics".

Yet, the influence on the public schools, the men the Friends' schools produced and the character of those men does not constitute the whole of the Quaker educational influence. The contribution of the Friends' church was as much in its attitude toward education as in the establishment of schools. In speaking of that attitude, Benjamin S. Parker said:

But the best thing of all was the great desire that their children and youths should be given the advantages of education, which the Quaker settlers brought into the wilderness with them.

With such a spirit animating parents, teachers and children progress was inevitable, even where the school-house was but a log-pen, with a dirt floor, a hole in the clapboard roof for the escape of the smoke from the log-heap fire in the middle of the room, and split logs for benches.<sup>3</sup>

It was this same attitude that carried the Quakers from the log cabin school to the frame building to the brick structure,

1 Rosenberger, op.cit., p.13.

2 Sharpless, "Education in the Society of Friends," In Cyclopedia of Education, II, 717.

3 Parker, "Early Services of the Quakers in Education in Eastern Indiana", In Report of State Superintendent of Public Instruction, 1905 to 1906, p.40.

all the way blazing the trail of educational development ahead of the state. A little pamphlet, "Blazers of the Trails" gives this interesting summary:

The mind, strengthened to think clearly and strongly, made work and worship a mental as well as a spiritual service. The patient persistence of the teacher and the sturdy devotion of the minister were ideals worthy of the young minds and hearts of those who must carry forward the tasks of the valiant pioneer trail-blazers whose names we revere and whom we esteem highly as their stars recede in the onward march of education. Barnabas C. Hobbs, Joseph Moore, Benjamin F. Trueblood and a host of other lights mark the long line of progress in this sphere of Christian activity. The home with its private tutor, the community school, the academy and the college are institutions that promote the development and represent the steps in the onward march.<sup>1</sup>

It would be easy to eulogize the efforts of the Quakers in their attempts along educational lines but it would place them in a false light. They were common people of the rural type. They came into the forests and prairies of Indiana with no dreams of wealth or ease. They were accustomed to toil with their hands and taught their children to do the same. They had no high ideas of educating their children beyond the status of their parents, Jones said:

Early Quaker teachers were not preparing their pupils for college; they were preparing them for life, and they were resolved to have the work honestly done.

It was an education which tended to produce not, indeed, geniuses or leaders, but modest, trustworthy, dependable men and women who would endeavor to preserve and transmit "the heritage of the Society".<sup>2</sup>

1 "Blazers of the Trails". In Tales from Quaker Trails (series of pamphlets) published by Five Year Meeting, 1922.

2 Rufus Jones, op.cit., II, 684.



They may not have produced great scholars but they did produce generations of dependable citizens who kept the average educational standard of their communities at a higher level than that of the communities around them.<sup>1</sup> In an age when illiteracy was predominate, the dark shadow of illiteracy scarcely dimmed the "birth-right" circle. Today in a world where illiteracy is unknown, that fact loses its significance. But it meant the earnest efforts of the whole Society of Friends to accomplish the goal. Statistics are in themselves uninteresting things until connected with persons and events. The following table showing the diminishing number of children not attending school shows the effort of the Friends against illiteracy within their Society.

#### FRIENDS CHILDREN NOT RECEIVING EDUCATION<sup>2</sup>

	Whitewater Quarter	Whitelick Quarter
1834	145	510
1835	115	441
1836	20	94
1837	91	152
1838	83	95
1839	21	205
1840	5	151
1841	5	none
1842	none	few

Such was the story in each of the communities. Early in their history, the advantage of an elementary education was given each child. Their minds were thoroughly imbued with the thought that

<sup>1</sup> Thomas, History of Friends in America, p. 186.

<sup>2</sup> Taken from Minutes of Indiana Yearly Meeting, 1834 - 1842.

only by educating the rising generation could they perpetuate the Society of Friends.<sup>1</sup>

Their opposition to public schools was not opposition to education. It was a protest against the money used in the public schools, collected from military fines and exemption money.<sup>2</sup>

Throughout the state as the question of public schools came up, some set forth the argument that public schools would burden those who had practised economy and had accumulated property for they would be taxed for the children of the poor.<sup>3</sup> The Friend had long been accustomed to furnishing money that the children of the poor might be educated.

Their opposition to public schools was also a secondary principle in their ideal that an education should first of all develop manly and womanly character - in other words, emphasize the religious training of youth. When public schools became a reality and elementary education became the responsibility of the state, the thought of religious training was just as emphatically stressed. The Quakers gave to public education the same serious consideration and support that they had given their own schools.

In the meantime, the thought of a "guarded education" had been superceded by a larger vision of the field. The world had changed and the old Quaker ideal was not practical in the new order of things. Says Rufus Jones:

1 Mills, Denominational Education, (pamphlet).

2 Parker, op.cit.

3 Cockrum, Pioneer History of Indiana, p.467.

The old protective schemes had failed and the ancient hedges were down. Life, with its good and evil forces, beats in upon us all and we are compelled at an early stage to learn to choose and, if we are to succeed, we must acquire habits which will secure quick decision and, in the main, right action.<sup>1</sup>

In 1894, Benjamin F. Trueblood said "Education may be abused and become a curse, but it cannot be done without".<sup>2</sup> The Friends saw to it that the education the youths of their Society received did not become a curse. To this the lives of thousands of children educated under the influence of the Friends testify. Again, Rufus Jones can sum up the situation in fitting words:

One of the most valuable contributions which these Quaker institutions have builded into the lives of the thousands of pupils and students who have attended them has been a deep, quiet, pervasive religious quality of life, fed and nourished by the tone and atmosphere of the institutions as well as by the positive teaching, and, in many cases, by the Friends' meeting attended week after week by the scholars in this mobile period of their lives.<sup>3</sup>

After all, we teach children, not subjects and the early Friends were right in emphasizing the building of character as well as intelligence. In that as in their school system, they were far ahead of the thought of the times. Most applicable would be the illustration that they were "voices crying in the wilderness" - for the voices of the old Quakers who built the log school house in the forest beside the meeting house prophesied, in that building, the great school system which was to follow - and if we listen, we still can hear echoes of those voices in the lives of those who had the advantage of Friends' education.

1 Rufus Jones, op.cit., II, 711.

2 Trueblood, "The Present Demand for Education". In the American Friend, 7th month, 1894.

3 Rufus Jones, op.cit., II, 711f.

The Friends' schools came, rendered a great service and, in the evolution of the world, yielded to the broader conception of education for all, dependent on the common wealth of society. Just as the base of Quaker education rests far in the past so will it cast its influence far into the future - "far, far - no man know how far".

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and West Grove (Quarterly Meeting Correspondent).

Seal, John C., Ellettsville, Indiana, on Belle Grove (Quarterly Meeting Correspondent).

Springfield (old resident and student).

Shelbyville, John C., Shelbyville, Indiana, on Belle Grove (Quarterly Meeting Correspondent).

Simford, Lucy Hall, Greenfield, Indiana, on Walnut Ridge (Quarterly Meeting Correspondent).

Hardy's Park, Westland and Western Grove (Monthly Meeting Correspondent).

Springfield, F., Greenfield, Indiana, on Riverside (old resident).

Garrett, John, Williams Creek Estates, Indianapolis, Indiana, on Williams Creek (Quarterly Meeting Correspondent).

Indianapolis School, Plainfield and Sugar Grove (Quarterly Meeting Correspondent).

Indianapolis School, Plainfield and Sugar Grove (Quarterly Meeting Correspondent).

Springfield, F., Greenfield, Indiana, on Riverside (old resident).

Seal, William L., Shelbyville, Indiana, on Belle Grove (Quarterly Meeting Correspondent).

Springfield (old resident and student).

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- Billheimer, Lucy, Mooreland, Indiana, on Nettle Creek (student).
- Binford, Lucy Hill, Greenfield, Indiana, on Walnut Ridge, Carthage, Hardy's Fork, Westland and Western Grove (Monthly Meeting Corres.)
- Brown, Almira P., Greenfield, Indiana, on Riverside (old resident).
- Carter, Elva, Williams Creek Estates, Indianapolis, Indiana, on Indianapolis School, Plainfield and Sugar Grove (student and teacher).
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Hole, Allen D., Earlham College, Richmond, Indiana, on Central Academy (student).

Huff, Oliver, M.D., Fountain City, Indiana, on Newport Schools (old resident and student).

Jackson, Martha, Bloomindgale, Indiana on Rush Creek (teacher).

Johnson, Ira C., Lynn, Indiana, on Lynn (student).

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